THE CHURCHMAN.

Vol. XII.—No. 21. THE CHURCH OF THE LIVING GOD, THE PILLAR AND GROUND OF THE TRUTH.—1 Tim. iii. 15. Whole Number 593.
PUBLISHED FOR THE PROPRIETORS. NEW-YORK, SATURDAY, JULY 30, 1842. BY JAMES A. SPARKS, 111 NASSAU-ST. Terms—$3 00 per annum—in advance.

POETRY.

From the British Magazine.

TO MAGDALEN.

Woman! thy tears bathed the holy feet
Of our dear Lord! thy hair did wipe them dry;
The memory of thy deed of love is sweet—
Thy name, poor Magdalen, shall never die;
For thou art one of many souls forgiven,
Still standing at his feet—pointing the way to heaven.

The blessed Virgin's name I duly love;
And yet my tongue is silent in her praise:
Too near the sun her planet seems to move
To be regarded by our dazzled gaze.
Though, for a while, she gilds the edge of night,
The sun breaks out, and all is lost in light!

All glory streams from the Redeemer's love,
And he hath linked with his thy humble name,
And hath baptized thy spirit from above
With his own peace and purity: the same
Heaven in the heart was all the Virgin's store—
Thou lovest him—and she can do no more!

O, blessed might of love, o'erleaping so
A thousand dreary severing gulfs of sin—
Uniting vile and holy, high and low—
Making most sinful souls all bright within!
Can heaven and earth, can God and man agree?
Yes, Magdalen, for Jesus loved thee.

O, glorious might of love, that can transmute
Evil to good, whate'er our memories hold
In bitter thought, of evil deeds the fruit,
Can purge away and turn our dross to gold.
Meek Magdalen loved much, for much forgiven,
And feeling most her sins, had most of heaven.

O, shine, meek planet, in our Christian sky,
To light up many a dismal gulf of wo;
To show how sinful souls may yet soar high,
Because the blessed Jesus stoop'd so low.
To chase a thousand dark remorseless fears,
Smile, Magdalen, though through a cloud of tears!

Pilgrim.

From the London Church Intelligencer.

DR. HOOK'S SERMON,

At the Consecration of Clifford Church,
June 8th, 1842.

1st Ep. John, v., xxi.
"Little Children, keep yourselves from idols."

The consecration of this church is a subject for rejoicing, and this for a two-fold reason. It is, in the first place, always a cause for Christian joy when provision is made in the Wilderness for dispensing the Bread of Heaven, and when the wells of Salvation are opened afresh, that people may draw thence the Waters of Life. But there is an additional and especial ground for rejoicing in the good work this day accomplished by the mercy of God, since in this district Romanism is rife, and the advocates of that system are said to be particularly active.

That Romanism is gaining ground in England is the boast of the Romanists themselves, and it is at the same time the complaint of the Protestants; and where two opposing parties are agreed, the one in asserting, and the other in admitting the same fact, to maintain the contrary would be hazardous; and it is impossible to deny that there are many and obvious reasons why we should expect that Romanism at the present time and for a short season should increase and gain ground, and why "little children," persons of gentle dispositions, and of that childlike simplicity which is the result of a conscious integrity of purpose, who are unversed in the arts or disgusted with the violence of controversy, should be in danger of being led astray.

The Romish sect has, in this country, been lately advanced to a new position. It has been placed by the legislature on the same footing as all other forms of dissent. And, consequently, political hostility to it having been moderated, and schism not being regarded as a sin, the Romanists are now better able than they formerly were to obtain a hearing for themselves.

And not only have they obtained a right to speak, but there are also circumstances in the times which render men willing to hear them. The opinion is prevalent that all men have a right to exercise their private judgment in choosing a religion for themselves; there are many proud spirits who would scorn to receive their religion from their mother or their nurse; but before their private judgment can be fairly exercised, all parties ought surely to be heard; and it would be real illiberality were we to refuse to admit that, *a priori*, the Romanists are as likely to be right as the followers of Calvin or the disciples of Luther. They, therefore, who are seeking the truth and go to all places of worship, determining hereafter to remain where they "get most good," and find the greatest comfort, will visit the Romish in common with other chapels.

But they have a further advantage. Owing to the removal of political disabilities, a greater degree of intercourse has taken place between Romanists and Protestants, and friendly relations between them have often been established. Then, again, by the opening of the Continent, the mind has become accustomed to many of the peculiarities of the Romish system. Much in that system has been discovered to be practically good; and in many instances the ceremonies which have been uncharitably sneered at as mummeries have been, upon examination, found to be ordinances pregnant with deep meaning. This intercourse with Romanists has led also to the discovery that many of the traditional stories prevalent in England concerning Romanism have no foundation in fact, being the inventions merely of malignant wickedness zealously received by malignant credulity, and so often repeated as to have assumed the appearance of an admitted truth. But when once we have made the discovery that we have wronged a person or party, by having believed what is not the truth with respect to him or them, if we have a spark of generosity in our nature we shall not only be anxious to do justice to that person or party, but also to their self-vindication on other points we shall be inclined to listen favorably. And hence Romanism has obtained not only a hearing, but a favorable hearing. The case against the Romanist having been overstated, candid minds are suspicious of all anti-papistical statements made by Protestants; and the Romanist may fairly say, "If on one point you have been satisfied with my explanations, why not listen to my explanations on other points, which you will probably find equally satisfactory?" Thus it is, that though falsehoods may seem to profit a controversialist for a time, they will in the end do damage to his cause. God will not permit his cause to be maintained by weapons taken from the armory of Satan.

It is further to be observed, that the present state of the Protestant world in some degree tends to the advancement of Romanism. I allude to the fact that many Protestant sects and parties, which were formerly distinguished for asceticism and self-denial, have gradually become worldly and self-indulgent. The Protestant religious world can no longer be regarded as strict; it denounces amusements, prevalent in the world, which it calls profane, but only to supply their place by amusements peculiar to itself, which are the more offensive from their being connected with a form of godliness. We have the bitterness without the austerity of the Puritans; their self sufficiency without their pure morality; their ostentation without their piety; their phraseology without their contempt for creature comforts. Without entering into the question, whether asceticism and austerity be or be not desirable in the professors of godliness, there are, and ever have been, and always will be, some minds in which religion will take this turn, and if they find the shadow only of asceticism lingering in the once ascetic sects of Protestants; and wholly discouraged by English Churchmen, though provision is made for it in the English Church; and if they find the substance in the Romish sects, they will naturally incline to Romanism, and receive with gladness those devotional books and exercises which minister to their emotions of thoughtful sadness. The temper, too, exhibited by the Protestant world at the present time assists the Romanist in palliating that portion of the past history of his Church which excites against her our strongest prejudices, and our just indignation; namely, the persecutions to which the Reformers generally, and the Reformers of the English Church in particular, were exposed in the sixteenth century. On this point, indeed, we do not find the modern Romanist in general to defend himself further than to maintain, what can scarcely be denied, that by party violence the only facts have been sometimes exaggerated. Here he only seeks a drawn battle. He contents himself with saying, "If we were intolerant in an intolerant age, were you any better? If we persecuted under Mary, did not you persecute under Cromwell?" And if you reply that you censure the Puritans of Cromwell's time, he rejoins that he censures the Papists of Queen Mary's time. And as regards the state of things at present—if you point to the toleration now obtained for Romanism in England, he points to the toleration of Protestantism in Roman Catholic countries, and even in Rome itself.

This seems to be a fair argument, and, as I have already hinted, it obtains the greater force where reference is made to the bitterness of spirit, the hatred, variance, emulations, wrath, strife, envyings, which are characteristic of the Protestant world at the present time, when every man's hand seems to be against his brother, whether he be Catholic, Romanist, or Protestant. The Romanist may fairly argue that the spirit of a Bonner or a Gardiner may animate the heart of a Protestant as well as of the Papist, and may be as truly exhibited in the maledictions of the press, as in the fires of Smithfield; in moral as in physical persecution.

Nor may we here forget the deep impression made upon the minds of many by the solemnity of the religious services of Rome. A man of the world observing, and expressing clearly the feelings of others, says, "that not only the impressive melody of the vocal and instrumental music, but the imposing solemnity of the ceremonies, raise the character of religion and give it an air of dignity and majesty unknown to any of the Reformed Churches." [*An Analytical Inquiry into the Principles of Taste*, by Richard Payne Knight, p. 366.]

Here, again, I am not inquiring whether this be a right or a wrong impression; I only quote the words to show that such an impression *is* made, and I mention the fact as one of the reasons why the cause of Romanism is gaining ground among us. These ceremonies may be ridiculed by some persons, although *his* heart must be radically bad who suffers himself to ridicule, however he may censure, the devotions of any human being; the motive is to be respected even when the action is wrong. But to the ceremonies, ridiculous or not, which is in truth merely a matter of opinion, the impression which they make upon some devout and imaginative minds is great.

Furthermore, in accounting for the progress of Romanism, we must not forget the assistance it receives from these Latitudinarians, who acquiesce in and enforce the statements of the Romanists, when they seek to confound Catholicism with Romanism. When the Romanists seek to confound their rule of faith with ours, because in the formation of her theological system, and in the interpretation of Scripture, the Church of England, and all sound Anglican Divines, defer to the traditional practices of the primitive ages, although she at the same time asserts the perfection of Scripture, which "containeth all things necessary to salvation, so that whatever is not read therein nor may be proved thereby, is not required of any man that it should be believed as an article of the faith, nor be thought requisite or necessary to salvation."

When they would confound their *use* of tradition as an interpreter, with their abuse of it, by which the perfection of Scripture is denied, and tradition is regarded as an *additional rule of faith* of equal obligation with Scripture itself; when they thus confound with their own unsafe and unsound doctrine, a system of interpretation which must commend itself to the minds of all intelligent, if unprejudiced, men;—the Romanists are too often aided by latitudinarian violence, which would represent as Romanists in disguise all who hold that true doctrine of tradition by which alone the Romanists can be successfully refuted.

Precisely in the same manner are the Romanists assisted by Latitudinarians when the former seek to confound these two distinct doctrines—the Scripture doctrine of the real presence in the Eucharist, and the doctrine of transubstantiation, which is repugnant to the plain words of Scripture; or when, proceeding on the same principle of equivocation, they would represent as identical the primitive doctrine of a representative and spiritual sacrifice in the holy communion, and in their own blasphemous fable and dangerous deceit, that in the mass there is a true, proper, and propitiatory sacrifice for the living and the dead.

The time does not permit, nor does the occasion require, that I should direct your attention to the precise points wherein the distinction between these several doctrines consists; but since the distinction is obvious to those who have seriously considered these subjects; since many, who would reject Romish inventions of a date comparatively modern, are prepared to receive whatever is ancient and catholic, it is quite clear that the cause of Rome must be greatly strengthened, when their assertions in this respect, being reiterated by Protestants, they are thus permitted by those who are most violently opposed to them to confound Catholicism with Romanism.

I am at present merely stating a fact, not advocating any system of doctrine. It is a fact, that many persons, whether they be right or wrong, are ready to receive what is Catholic, and if large classes of persons, Latitudinarians and Romanists, opposed in every thing else, agree in this, that Catholicism and Romanism are one, we must not be surprised if some persons are found to believe this at last, and so to give way before the sophistry used by the advocates of Rome.

It is thus that the Romanists have been permitted, at this time, to place themselves on a ground more advantageous than any which they have occupied in this country since the time of the Reformation. The controversy between us and Rome is now regarded by many as one bearing chiefly on the truth of certain opinions which must be left to private judgment, and to the expediency of certain forms and practices which must be decided by each man's taste and feeling. So that there is, as it were, a kind of sectarian warfare waged between us, and we are occupied chiefly in details; some men pointing out peculiar excellencies, which they suppose themselves to have discovered in the Romish system; others contending that every thing connected with Rome is hopelessly and irretrievably corrupt; while not a few, both in Rome and England, hope and believe that a re-union between the two churches may in a short course of time be effected. In all this the gain is incalculable on the side of Rome; and for this reason, that this kind of controversy seems to keep out of view the real, besetting, withering sin of Popery.

Let us concede to Rome, for the sake of argument, all that she demands; let us accept her exaggerations, whether in her own favor or to our disparagement; let us admit that in her interpretation of Scripture, she is as likely to be right as the Latitudinarian; let us acknowledge that in the majesty of her services, and the symbolical sublimity of her ordinances, she surpasses the Church of England. For the sake of argument let us admit this, and more than this, still we are compelled to ask, to whose praise does the pealing anthem swell along your aisles? For whose honor is this high service intended? And in nine cases out of ten the answer must be, that these things are intended, not for the sole glory of God the blessed Trinity, but for the honor of the creature—of one highly favored, no doubt, among women, but if of creatures the most distinguished, still a creature, and merely a creature; a woman, and nothing more; woman, born like ourselves, in sin, and saved only by the blood-shedding of her Blessed Son;—they are intended for the honor of the Virgin Mary.

This is the answer the Idolatry of Romanism returns to all those, whether in the Church of England or in the Church of Rome, who dream of a re-union between the two Churches.

How is it possible, by any concessions, by any explanations, to effect a reconciliation between two religious communities in which the object of worship is not the same? How can there be union when Rome, converting the Virgin Mary into an Anti-Christ, worships an Idol, and when we, who hold the perfection of Scripture, are commanded to keep ourselves from Idols?

We might, indeed, regard the Romanists as Idolators for their worship of Images, but they tell us that they do not intend by this unholy practice to worship wood and stone, the work of men's hands, but the person whom the wood and stone represent. Let us, then, accept their explanation, with the passing observation, that if the explanation suffices, such a sin as the worship of Images never yet existed, and the second commandment was as needless to the sons of Israel as it seems to be regarded by the Church of Rome, for the very heathens must have held this same doctrine with reference to their Images; and if they thought one Image more holy than another, they were only guilty of the same inconsistency as the Romanists; but, as I have said, on this point we will forbear to dwell, that we may proceed to inquire, whom does the Image represent? Whose Image is that which is most honored and adored in every Romish sanctuary? And the very stones cry out that the Image which stands foremost is that of the Virgin.

It is said that supplication is only made to the Virgin, that she may act as the intercessor of her worshippers. We then at once reply, that to apply to her for intercession, (and what I now say has reference to the whole doctrine of the intercession of departed saints,) is to interfere with one of the fundamental verities of our holy faith; one of the deepest sources of Christian consolation, the intercession of the one and only Mediator.

Against this sin the exhortations are many in the New Testament, because into this sin "little children" are easily led; and it is because the sin is the result of a scriptural principle wrongly applied, that those who have been educated in it are so unwilling to renounce it. The voice of nature as well as of revelation declares that the Almighty Lord God is to the sinful creature an awful Being, a terrible Lord God, a consuming fire: this is a truth at the very foundation of Christianity: a truth implied in the condemnation of our race for original sin, and in man's consequent need of a Saviour. Except through the intercession of a Mediator, God is too awful to be approached by man in a state of condemnation. But what is the glory, what the consolation of the Gospel? Is it not this—that to provide us with a Mediator—to afford us the means of approaching the otherwise unapproachable God—the Word was made flesh, and the manhood was taken into God? so that in the Lord Jesus, perfect God though flesh, we have a great High Priest that is passed into the Heavens—a High Priest who can be touched with the feeling of our infirmities, and was in all points tempted as we are, though without sin. Although to approach God, then, in *Himself*, were impossible, we *may* approach God *incarnate*; in Him we may abide, and He will abide in us, if through faith we are in a state of Justification; and abiding in Him who is God as well as Man, we are in communion with God himself. Having such a Mediator, we are commanded to "come boldly," *i. e.*, without looking, through a *false* humility, for any *other* Mediator—to "come boldly to the throne of Grace that we may obtain mercy, and find Grace to help in time of need." Is it not an impeachment of the *mercy* of God incarnate, our only Mediator, to seek any other Intercessor? The Romanists seem to forget that, although the Lord Jesus Christ is true God, and to be worshipped, he is also very man; were it not so they would *not*, in their eagerness for *another* Mediator, invest their Virgin of the Assumption with the attributes of Deity, and so place her in the only Mediator's office. It is no answer to this to say that we ourselves employ the intercession of living Saints, and that all who believe in the communion of Saints, believe that the holy ones in the Church-triumphant unite their prayers with ours; for the question here is as to the *principle* upon which the prayers of others are sought. We do not seek the prayers of others—we do not value intercessory prayer as a means by which we approach Him who, except for such intercession, we should not dare to approach;—we seek not the prayers of our fellow-creatures as if, by their own righteousness, their own merits, *they* could obtain what *we* cannot; but we pray for one another because there is a mysterious efficacy in joint prayer ordained by God, of which efficacy, through the medium of Christian friends, we would avail ourselves, even as for the general welfare the one voice of the Universal Church goes up on high—the incense of prayer, grateful to the Almighty Father, when offered through the mediation of his only-begotten Son. The word "intercession" is used in the two cases in a different sense.

(*To be continued.*)

From the London Morning Post.

THE LORD BISHOP OF SALISBURY'S ORDINATION CHARGE.

We are not of the number of those who eulogize the ecclesiastical appointments made by the Whigs; of the bishops elevated by them to the bench, some have been suspected of heresy, and, with the exception of the Bishop of Salisbury, not one was known as a respectable divine. But the Pharisees rejoiced in the appointment of a Sadducee if the appointment excluded an Apostle, and Evangelicals preferred Sabellians and Arians to Puseyites. But from the general censure of Whig appointments by which some of the least informed of our clergy have been placed at the head of the Church, Dr. Denison, Bishop of Salisbury, must be excepted. No one will suspect the Bishop of Salisbury of being the supporter of any extreme party, either in politics or in religion; but he is a well-read theologian, and an upright ruler: high and low are sure to receive equal justice at his hands, and he understands the difficulties, because he has sounded the depths, of theology. His present Charge is on the obligations of the clergy in preaching the word of God, and we take the liberty of recommending the perusal of it to some of his Right Reverend as well as his juvenile brethren. His lordship explains, in the most satisfactory manner, the difference between the Church of England and the Church of Rome on the subjects of Scripture and tradition, censuring the Church of Rome for making tradition of equal authority with Scripture, and vindicating the Church of England, which uses tradition to define the sense of Scripture. His lordship very clearly points out how far the articles are to be considered as articles of peace, and pursues Dr. Waterland's line of argument upon this subject. But his lordship is most lucid when he approaches the subject of heresy, which is a subject on which clear ideas are very necessary at the present time, when every man calls every other man who differs from him in opinion a heretic, although at the same moment he may hold a deadly heresy himself. We quote the following passage from page 34:

"And thus, if we speak of Scripture as the sole foundation, and standard, and rule of faith, the creeds and articles and formularies of the Church are to us authoritative rules of interpretation. To these it is plain that the clergy are pledged in distinct words by the above-mentioned subscriptions and declarations; and beyond this, in answer to the next question, they promise generally, so '*to minister the doctrine of Christ as the Lord hath commanded, and as this Church and realm hath received the same.*' The latter clause will, of course, comprehend all that I have brought forward hitherto; and we shall also find that this Church and realm has received, as of binding authority, the doctrinal decisions of the four first General Councils. As early in the Reformation as in the articles set forth in 1536, express reference is made, together with the Scripture and the Creeds, to these Councils, which were thus declared at that time to convey, as they had always been held to do before, the authority of the Church,* a decision which was not contradicted by any opposing one in the further progress of the Reformation. And by the realm they have been unequivocally adopted and sanctioned by the Act, 1 Elizabeth, c. 1, s. 36; which constitutes the decrees of these Councils, together with the Scriptures, the rule of judgment in matter of heresy; a law which has, I believe, since that time, been taken to govern the judgments of the Ecclesiastical Courts in such cases. We must therefore add the decisions of these Councils to our rules of interpretation, as laid down above.†

"It is my business now merely to inquire what positive rules the Church distinctly sets before her ministers for their guidance in the preaching of the word of God when she gives them their commission for this work. And I do not see that these extend beyond the limits I have described. We may term, if we please, the Creeds, the four first Councils, the Articles, the Liturgy, and the Homilies, the authorized expositors of the faith, as holden in the Church; and we shall find that their guidance extends over the great body of revealed truth. They do not, indeed, ordinarily give us the interpretation of particular passages of Scripture. This is not their office. But they do give the condensed sense of Scripture, as a whole, the doctrine deduced from it, in general."

We request our readers to observe the doctrine of the Church of England as here laid down by the Lord Bishop of Salisbury, and then to read the following extract from "A letter to the Laity of the Church of England," by the Rev. Alexander Watson, of Cheltenham:—

"But I must now advert, with great reluctance, to something of a more serious nature still. The subject is an awful one; but it must be approached. By the authority of the Church of England, I learn that the first four General Councils are orthodox, and that according to the decisions of these four Councils, the judges of heresy are, in the Church of England, to be guided. Now, in the third of these General Councils, held at Ephesus, the Nestorian heresy is condemned. Nestorius taught that the Virgin Mary was not properly Θεοτόκος, but Χριστοτόκος, and that he who was born was not God, but ἄνθρωπος Θεοφόρος, a man carrying God or divinity in him. He thus, in fact, denied that the Lord Jesus Christ is God—he denied that in the One Person the two natures are united; and by the Council of Ephesus, every person is anathematized as a heretic who refuses to speak of the Virgin Mary as 'the Mother of God.' But to distinguish between the Nestorian heresy and the following statement of Mr. Close, in the sermon already quoted, is more than I can do.

"'As if God could have a mother! as if God could be born, could live and die! No such "confusion of substance" is to be found in Scripture:—it was "Christ that died," not God! And though by mysterious and hidden union, he was both God and man in one Christ, yet we never find in the inspired Word anything so revolting to our feelings as an express imputation to the Deity even of the sinless infirmities of manhood!'

"'Gracious God! Is it a clergyman of the Church of England who writes thus, or a Socinian preacher? Is this the man who *dares* to speak of his brethren as heretics? Nay, Mr. Close must, in words, pray to the Lord Jesus Christ in the Liturgy; but on *his* principle, is he not an idolator when he says, 'O Son of David, have mercy upon us?' May he pray to the Son of David, if the Son of David be not God? Or, are there *two* Christs? Is Mr. Close the man to speak of heresy, when he himself knows not what heresy is? But is he not as ignorant of Scripture as he is of the doctrines of the Church? Let the reader first peruse, for a second time, the rationalistic sentence of Mr. Close, quoted above, and then ponder the following passage of Scripture, which may contain a seasonable admonition to Mr. Close:—'Take heed, therefore, unto yourselves and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood.'—Acts xx. 28.

"I have attributed the awful sin of which Mr. Close has been guilty to ignorance, and, therefore, I do not call him a heretic. If he be a Christian, *i. e.*, a worshipper of Christ, he will humble himself in penitence before the Church."

We consider this to be a very solemn and important case. Here is a popular preacher who is running over the country anathematizing his brethren in the Church for presuming to think differently from himself—here is the representative of the Evangelical party, the Recordites and the Simeonites—a person received everywhere as an apostle by his own class, whose scoffs and sarcasms even in the pulpit are applauded—here we find the very Coryphæus of a faction which maintains the right of private judgment, and yet damns as heresy every private judgment differing from their own; here is the presumptuous asserter of the infallibility of himself and faction preaching a deadly heresy—a heresy condemned by the universal Church, and therefore, by the Church of England in particular—and this is the man who urged his parishioners to petition the Archbishop of Canterbury against the divines of Oxford! This Nestorian heretic! And this gentleman preaches, unreproved, in the diocese of Gloucester, the Bishop of which diocese went out of his path to censure the Oxford Tracts which he had never read, because it was popular to censure them.

This subject is one of vital importance. The question is now to be decided whether the Church of England is to be governed by faction or by truth—whether sound divines are to be persecuted because they tell men that they ought to fast, and speak reverently of the things of God, while heretics are to pass unnoticed? We have always suspected deep heresies to be fostered in the bosom of the Evangelical party, and even this heresy will, we have no doubt, be defended by the *Record*, &c., for party purposes. They will commence by defending the heresy of the Nestorians, and so pass on to Rationalism and Socinianism. We have little doubt that this is the kind of controversy in which we shall soon be involved.

---

* "We will, that all bishops shall instruct and teach our people, by us committed to their spiritual charge, that they ought and must most constantly believe and defend all those things to be true which be comprehended in the whole body and canon of the Bible, and also in the creeds and symbols, &c. &c., and that they ought and must take and interpret all the same things according to the self-same sentence and interpretation of the words of the self-same creeds or symbols do purport, and the holy and approved doctors of the Church do entreat and defend the same.

"*Item.*—That they ought and must utterly refuse and condemn all those opinions contrary to the said Articles, which were of long time past condemned in the four holy Councils, that is to say, in the Council of Nice, Constantinople, Ephesus, and Chalcedonense, and all others with that time in any point consonant to the same."—*Formularies of Faith*, p. xviii.

† "It is true, that in thus specially referring to these four Councils, we do not exclude others from all authority; and many of our divines count, as received by our Church, the two next Councils, the second and third of Constantinople, together with the above four; but even then not always as of equal weight. Thus Hammond, who is quoted by Mr. Palmer (*Treatise on Church*, part iv. c. 9) as allowing six oecumenical synods, says, 'And therefore, of the Scriptures, of the creed, (that *regula fidei una, sola, immobilis et irreformabilis*, that one only immoveable and unreformable rule of faith, as Tertullian calls it,) and of those four Councils, as *the repositaries of all true apostolic tradition*, I suppose it very regular to affirm that the entire body of the Catholic faith is to be established, and all heresies convinced.' And he then goes to say in what manner and how far the next two Councils are also to be received."—*Hammond on Heresy*, sec. v. 7.

"Again; it may be observed, that in 1710, when the Convocation was engaged about Whiston's book, the archbishop pointed out as one of the things to be done, 'to fix the particular places of Scripture, and in the Council of Nice, and the Articles of our own Church, upon which the charge of heresy may be most clearly founded.'"—*Cardwell's Synodalia*, p. 754. See also *Hooker, Eccles. Pol.* b. v. 54. 10, and viii. ii. 17.

And the same day Pilate and Herod were made friends together: for before they were at enmity between themselves.—Luke xxiii. 12.

A writer in a certain Methodist periodical, inviting a coalition with Presbyterians to oppose the progress of the Episcopal Church in a certain place, not a hundred miles from Philadelphia, says, "Let these two *natural* allies, (the descendants of Wesley and Whitfield,) make war upon the '*man of sin.*'" In the same paper, the editors elegantly characterize certain conversions from the Church of Rome to ours, as "jumping out of the frying pan into the fire."—*Banner of the Cross.*

FROM FIRST SERMON BEFORE CONVENTION IN N. C., BY BISHOP RAVENSCROFT.

The Old Testament Church stands alone in the world, like the ark in the waters of the deluge, the sole depository of the truth, and of the people of God; nor is there access to it, nor admission within its saving enclosure, otherwise than according to the institution of its founder. . . . . It was competent to no man, not even to Lot, or to Melchisedeck, to obtain its privileges without its seal. . . . .

This is that commanding feature by which the Church of God is to be distinguished by us from all imitations of it, by either the *piety* or the *presumption* of fallible men. . . . . . .

By losing sight of the intimate relation and analogy between the Old and New Testament dispensation; by failing to consider the one as perfective of the other, confusion and obscurity on this subject has spread over the Christian world; and division and destruction, instead of union and peace, has been the bitter fruit: while the event has fulfilled the prediction of our Lord, in impeding the progress of the Gospel, and encouraging that infidel spirit, which turns away from the truth, because those who call themselves the disciples of Christ, bite and devour one another. Above all, by neglecting to apply the test which God himself has provided, whereby to determine the certainty with which we are transacting our spiritual affairs, in the very natural inquiry, "By what authority doest thou these things?" and substituting, in lieu thereof, the reputed piety and holiness of particular men, has the darkness become thicker and blacker, and the powerful prejudices of pride and profession been enlisted against the truth; so that men, reasonable beings, with the light of God's word in their hands, contentedly trust their souls to a security, in which they would not risk their estates.

Yet the truth remaineth, my brethren and friends, unaffected in its heavenly and unchangeable nature, by any perverseness and opposition of men. And, to us it is given, by the distinguishing mercy of God, to know and ascertain the truth, to the comfort and health of our souls. The Church also, "the pillar and ground of the truth," the peculium of God, by the same distinguishing mercy, yet remaineth, lingering, as it were, with us, and verifiable, by the same heavenly original, divine authority, and saving purpose, which constitute its sacred character. As such, it is presented to your consideration this day, my hearers, in a point of view in which you may never have regarded it; briefly, it is true, yet sufficiently plain to enable every man, with his Bible in his hand, to determine the question for himself. And sure I am, that this is the only representation of the subject which can correct erroneous notions, or confirm those which are true, the only ground on which there is any foundation for faith to rest upon, any assurance of hope in the revealed mercy of God. For I am yet to learn, where a promise of God to fallen man is to be found, that is not limited on the previous condition, that he be a member of Christ's visible Church upon earth.

Account given in the Sermon from which the foregoing extract is taken.

Of the early state of the Church in this diocese, the notices are so scanty, and my information so limited, that there is no safe ground on which to form an estimate of the state of religion within our communion, previous to the recent effort to revive the cause in the year 1817.

The journals of the General Convention, and the lists of the clergy in each state therein published, give no notice, that the Episcopal Church was even known by name in North Carolina. It is nevertheless certain, that the Church was coeval with the establishment of a regular government, and had spread the knowledge of her doctrines and liturgy, and formed regular congregations for the worship of God, as far west as the middle counties of the state.

We must therefore refer the decline and almost extinguishment of the Church here, to the same causes which operated throughout this vast continent, to wit: the just judgment of Almighty God on the sins and iniquities of his people. . . . .

Yet the arm stretched out upon his inheritance was and is an arm of mercy. A remnant was left. "Jacob indeed was made thin, and the fatness of his flesh became lean;" yet "gleaning grapes were left in the vineyard, as the shaking of an olive tree, two or three berries in the top of the uppermost bough." It was a praying remnant, and it pleased God to open his ear to hearken.—*Bp. Ravenscroft.*

WESLEYISM.

Pernicious Effects of Methodism.—Wesley, after enumerating the singular blessings conferred upon his partisans, and representing Almighty God as "having wrought a new thing in the earth in their favor," thus unreservedly declares the fruits of Methodism: "It brought forth error in ten thousand shapes, turning many of the simple out of the way. *It brought forth enthusiasm, imaginary inspiration, ascribing to the all-wise God all the wild, absurd, self-inconsistent dreams of a heated imagination.* It brought forth pride, robbing the Giver of every good gift of the honor due to his name. It brought forth prejudice, evil-surmising, censoriousness, judging and condemning one another; all totally subversive of that brotherly love which is the very badge of the Christian profession; without which, whosoever liveth is counted dead before God. It brought forth anger, hatred, malice, revenge, and every evil word and work; *all direful fruits, not of the Holy Spirit, but of the bottomless pit.*"—[*Wesley's Sermons*, vol. vi. p. 66. *Bishop Mant's Bampton Lectures*, pp. 310, 311. 6th edition.

PARENTAL EXAMPLE.

Example is a living lesson. The life speaks. Every action has a tongue. Words are but articulated breath. Deeds are the fac similes of soul; they proclaim what is within. The child notices the life. It should be in harmony with goodness. Keen is the vision of youth; every mask is transparent. If a word is thrown into one balance, a deed is thrown into the other. Nothing is more important than that parents should be consistent. A sincere word is never lost. But advice, counter to example, is always suspected. Both cannot be true; one is false.

COMMUNICATIONS.

For the Churchman.

MODERN NESTORIANS.

Mr. Editor,—In declaring the error of Nestorius to be identical with the Monophysite heresy, "A Distressed Parson" has the authority of the learned Bishop of Maryland, who, in his notes to Jewel's Apology, (p. 212,) tells us Nestorius "merely maintained the identity of the divine and human natures in CHRIST." What farther authority he may have, I confess I do not know.

The writer who endeavors to correct him in the last Churchman, is incorrect in saying that any of the Nestorians have been received to the communion of the Church of Rome, "*without any change whatever of their tenets.*" Mosheim asserts the same thing, and the Abbe Bergier in his theology shows it to be what he calls it, "mere slander." The Pontiffs, as he shows, have uniformly condemned *the heretical dogmas which they do hold,* while "such rites as are in themselves innocent, and very ancient in their origin, why should they not preserve, though they may differ from those of the Church of Rome?" To descend to particulars, Field, (on the Church, book iii. chap. 1,) after saying of the modern Nestorians, "Yet the form of words which they use is not to be allowed, for it savoreth of heresy, and took beginning from heresy," still hopes that they have no heretical meaning, as otherwise they would overthrow their former true confession, (which last we purpose hereafter to show is just the truth,) and moreover, "because the Archbishop of the Indies was permitted to retain his ancient religion when first he submitted to the Church of Rome; which he might not have been suffered to do, if he had erred in the article of the incarnation." Now if we turn to any Bibliotheca Patrum accredited by the Romanists, we shall find "A mass for the ancient Christians of St. Thomas, *corrected from the errors and blasphemies of the Nestorians* by the most illustrious and Rev. Alexis de Menézés, Archbishop of Goa, Primate of the Indies *at the time when those Christians submitted to the Catholic Church.*" Hence, either Field was mistaken in reference to a fact which, having then lately happened, was rather a rumor than a matter of history—as seems most probable—or Menézés, and the Church of Rome with him, in the space of about a year* ascertained and corrected their errors, which answers the main question equally well.

If this parson, who is so free from "distress," will hunt up and read the various canons and ordinances of the council held by Menezés in the village of Odiamper, and with his accumulated resources will attack the Romanists on this point, he will experience the truth with which the first chapter of Ecclesiastes closes, that "he that increaseth knowledge, increaseth sorrow."

The assertion has been made by Mosheim, and repeated by the American editor of Palmer on the Church, but the least shadow of proof has not been shown, that "respectable writers" or "the most learned writers among the Romanists have considered the difference between the Nestorians and Catholics rather verbal than real." It has struck me that Mosheim's mistake may have been, (and if so, it is ridiculous enough,) in confounding this with the point the Sacramentarians of that day vainly tried to make, that the Nestorians held *their* doctrine *on the Eucharist.* On which point the Abbe Renaudot easily enough shows ("Perpetuite de la foi") that the difference between the Nestorians and Catholics is verbal. It seems like gratuitous calumny to charge the former assertion on the Romanists, when they so strenuously deny it, and are so zealous in detecting the very heresy in question. Says Bergier, whose candor will not be denied, "Does not every one know that the sovereign Pontiffs have condemned openly the rites of the Malabar, Indian, and Chinese?" (Nestorians,) "and that they have strictly forbidden their missionaries from tolerating them?" (Dict. De Theologie, Etat du Nestorianisme sur la Côte de Malabar.)

As all this is excellent evidence against the Nestorians, I beg leave to add another witness. "It is certain that the Nestorians of this day, are still of the same opinion with Nestorius as respects the Incarnation. They suppose that in JESUS CHRIST, GOD and man are not the same person; that the one is the Son of GOD, the other the Son of Mary; that therefore Mary should not be called the Mother of GOD, but the Mother of CHRIST. . . . They formally teach that in JESUS CHRIST there are two persons and two natures united by similarity of operation and of will. This is proved not only by the works of most of their own theologians, and by their liturgies, but by the writings of the Jacobites and Melchites, (orthodox Greeks,) who dispute with them, and charge this doctrine upon them." (Renaudot Perpet. de la foi, vol. iv., bib. I., cap. 6.) Mosheim (Hist. 12th Cent.) says, they hold "the two persons and natures so closely united as to constitute but one *aspect,* or *barsopa,* i. e., *prosopon.* From which it appears clearly, that by *aspect* they mean what we do by *person,* and by *persons* what we call *natures.*"—If so, why do they say natures *and* persons? It were easy enough to confute this, but he contradicts it himself. He says, (Cent. V,) "They decreed in the Synods of Seleucia, that there were in the Saviour two *persons,* or *hypostases,* the Word and JESUS, yet that both persons constituted but one *Aspect,* or as they, following Nestorius, expressed it, *barsopa,* i. e., *prosopon,* that the union was not of natures or persons, but only of will and affection. CHRIST therefore must be carefully distinguished from GOD, who dwells in CHRIST as in his temple, as Nestorius had said." Very well done, and an answer to himself.

The same note of heresy appears in the latest of their three liturgies. "He took the form of a servant, a perfect man, of a rational, intelligent and immortal soul, and a mortal human body, and joined it to himself; and united with Him in glory, power, and honor, what in its nature is passible, and was created by the Holy Ghost for the salvation of all men. (Renaudotiü Lit. Orient., vol. ii. page 628.)

I entreat the reader who wishes to make up his mind on the matter, to read what has been so admirably written on this point by Hooker, book v., section 52.

The same heresy is held still by Elias III., their Patriarch in the 17th century—from whose letter to the Propaganda, Mosheim takes occasion to deal out his customary and false insinuations against the Church of Rome. Be it noted, this exposition of faith by Elias III. was written so late as in the 17th century, and Renaudot remarks that the same is asserted in nearly all of their writings he has seen. "The Eternal Word, drawn forth from the wisdom of the Creator, Who is called the Son, and is one of the Three Persons, dwelt or illapsed in a man, taken from the Virgin Mary by means of an exertion of intellect, and is united to him by a union of power, benevolence, will, honor, excellence, and representation. (Renaud. ii., 644.)

Clearly a moral, not a hypostatical union. Need I say how widely, how fatally, this differs from the Catholic doctrine? In JESUS CHRIST there are *two natures,* the divine and the human, *subsisting in the* ONE DIVINE PERSON.

The humanity does not subsist in itself, but in the Personal Word to which it is united. Therefore JESUS CHRIST is not a human person, but a divine person, Immanuel, GOD made flesh, and dwelling among men. Who that feels the beauty and necessity of this doctrine on his soul, but must turn with loathing, whether from the bold blasphemy of Nestorius, who said openly in the Conference of Bishops in Ephesus, a day or two before the Council, that "he would not call him God, who could have been spoken of as two months or three months old," or from the subtler phraseology by which his true followers strive to make the same doctrine pass with *moderate men* in later times?† Would that speaking as they used to speak, some of the old Catholic Doctors of the English Church would come back for a little from their place of rest! That with the veneration yielded to his hoary head, and saintly piety, a Bull, a Hammond, a Hooker, a Jackson, a Beveridge, a Pearson, a Barrow, a Waterland, would rise, if not to vindicate the name of him whom the Universal Church has canonized, and pronounced Her Champion in the Council of Ephesus, at least to defend the honor of the Mother of GOD, and to prevent those who hold the part of "that second Judas" from betraying the Church, the Body of CHRIST, into the hands of His enemies. A goodly company do they keep, these doughty champions of Nestorianism. They stand alone with infidels and revilers of the Church, with Basnage, and Le Clerc, and Saurin, and La Croze; and, of whom they probably know more, Mosheim, and Walch, and Giesler, and McLaine, and Murdock. But among Catholics of any communion, will they name one whom a Churchman would not be ashamed to cite as authority, and when they have named him, tell us what he has said on their side? Field is the only one who has been entirely claimed, and we have seen he speaks hypothetically, and that hypothesis will not support him. Let then the Church's voice plead with those who have acted rashly in this, to retract their steps. The Word is ever living which cries, "Remove not the ancient landmarks which thy fathers have set." And, "Cursed be he that keepeth back his sword from blood."

EPHESUS.

P. S. It has been suggested, that an objection may be made by the inconsiderate, that I have drawn my main authorities from the Roman Catholic Church. The answers are plain and indisputable.

1. No other Church, as such, has come into immediate contact with the modern Nestorians—Melchites excepted. Against Nestorianism in all the phases it has assumed, the mighty English names I have mentioned above, are strong and decided, and minute enough. But they had no personal contact with them, and therefore we have seen that when Field, in writing on the Church, had occasion to speak of them, he referred to Romish authority; but not having seen the canons of the Synod of Odiamper—for it is most unlikely that they were so soon in print—he might readily have been deceived by the very boasting of the Romanists, that they had done, what was yet only in prospect.

2. It was for the interest of the Church of Rome to make the difference between it and the Nestorians as trifling as possible; this is granted by Protestants, and therefore Romanists are, the more, disinterested witnesses for Catholic truth.

3. It is a common cause with us and them, to defend the sanctity of the Holy Council of Ephesus, and the doctrine of the Incarnation, with its consequences.

E.

---

* The above Mass was translated from Syriac into Latin in 1599.

† By a startling remark, the Abbe Bergier shows the connection of palliation for Nestorianism, with looseness on the general doctrine of the Trinity. "It is a remarkable fact that we see men more or less inclined to justify Nestorius, in proportion to their tendency to Socinianism. Most Anglican divines agree without trouble that Nestorius was rightly condemned. Mosheim, who was a Lutheran, blamed equally Nestorius and Saint Cyril. His translator, who, to say the least of him, is a Calvinist, acquits the former outright, and condemns the latter as causing all the disturbance and evil. This last is the common way of thinking among the Socinians."

To the Editor of the Churchman.

Rev. and Dear Sir,—

The Bishop of New Jersey is fortunate in being a "man of many friends." In addition to "Principle" and "Ω" in your paper of the 9th inst., "I" has come to the rescue in that of last week. He harps on the same string, and with slight variations, to the same tune, with the two former; if not more melodiously, yet far more "classically." It seems he is a man of such extensive erudition as to understand Greek: and to give force and beauty to his sentiments, has quoted two whole words from that language. And more than this, is able to translate his own quotation, and has translated it for my benefit. His kindness in this respect I duly appreciate, and am, I trust, proportionably grateful; for I am only a presbyter, and have no ex-officio patent for a knowledge of the Greek, any more than for competent knowledge of, and judgment in, ecclesiastical affairs, and a proper regard for the true interests of the Church. But the force of the remark with which he accompanies and accounts for this act of kindness, though written in our vernacular tongue, I cannot perceive. Doubtless it is witty, or was so intended; for "I" has read the "classics," and for aught I know, may be ex-officio a man of wit. But the wit of this remark must lie very deep, and owing either to its profundity or to my dulness of apprehension, or perhaps to my "having forgotten everything that is classical," I am utterly unable to discover it. And unless the writer will condescend to enlighten me, and designate the point and the wit of his allusion, in its application to me, it will be "telum imbelle sine ictu," a translation of which it would be presumptuous in me to attempt. I have the same difficulty in comprehending the point and meaning of the very "classical" comparison, for which he acknowledges his indebtedness to "an intelligent friend," of the "over-dose of arsenic" and its effects. If he means thereby that my comments have not killed the Bishop of New Jersey, it is intelligence I am rejoiced to hear, for it would be too much to be charged with homicide, and that the aggravated homicide of a bishop, in addition to "discourtesy," &c., &c. If it means that they have had a salutary effect on his health and spirits, I am still more rejoiced, for I wish him well in "mind, body, and estate." But my "piece has proved its own antidote;"—ah! here we come to the light—it made the good man *so sick* as to cause him to eject it at once. Well, in the knowledge of this, I do still more heartily rejoice, and trust that none of it remains behind to rankle in his system, to cause the least uneasiness, or the slightest apprehension for his life.

The next and consecutive "classical" metaphor I pass by without remark, except to say, that with the preceding, it deserves a conspicuous place in some volume of "Elegant Extracts;" for under a July sun, and with the thermometer at 90°, it would be unpleasant and perhaps hazardous to approach it. Some very exquisite "classical" epithets, moreover, such as "mousing," "surreptitious," &c., are scattered throughout his observations like flowers of brilliant hue and sweetest fragrance: but these, though both ornamental and attractive, require no notice, except to direct the attention of your readers to them as evidences of the writer's courtesy and delicacy of taste.

But your correspondent proceeds "from gay to grave, from joyous to severe"—and I follow him a little way, and until the fog becomes too dense for convenience. As to the "purity and uprightness" of the Bishop of New Jersey's "intentions," and his "ardent desire to promote the extension and prosperity of the Church," as I did not intend to and have not called *these* in question, it is unnecessary to speak. My animadversions touched alone the *manner* and *temper* in which that "ardent desire" was displayed in a particular case, and certain objectionable features, which thus far have not been met by either of his zealous defenders, in the terms employed, and especially a very exceptionable recommendation to other dioceses. "G. U. (says your correspondent 'I') dare not deny the truth of the bishop's statement." The *truth* of the statement I do not pretend to deny, but I deny its *fairness.* It gives only a part of the objections that were made to the measure proposed by the House of Bishops. For it is notorious, that although the resolution of the lower House expressed the inexpediency of the measure, and some gentlemen argued against it on constitutional grounds, the debate took a much wider range, and embraced a variety of other and equally forcible objections. And by no one was there displayed any insensibility to the spirit of the precept, "Preach the Gospel to every creature," as the bishop insinuates, and his advocate "Ω" directly charges. As to one of the cases—the appointment for Texas—it is well known that a principal argument used, and used most effectively by a distinguished clergyman from the south, was the fact, that in the application to the House of Bishops to appoint and consecrate a bishop for that Republic, there were two sets of petitioners, who designated each the presbyter then officiating among them, and one set expressly declared they would receive and acknowledge none other as their bishop, but the Rev. gentleman their own pastor, whom they especially recommended. The House of Bishops, disregarding, and I do not say improperly, this recommendation, appointed, and sent down to the lower House for confirmation, the nomination of a highly respectable clergyman of their own selection. And it was urged, among other objections, not personal to the individual appointed, for all united in bearing testimony to his worth and fitness, but general, after such an explicit declaration on the part of these Texan Churchmen, ought we to force upon them an individual, however respectable, whom they say they do not want, and will not have; and what certainty is there that he would be received, should consent be given to his consecration?

G. U.

For the Churchman.

CONTROVERSY.

Rev. Mr. Editor,—It is a melancholy fact that the major part of almost every Christian community, either by prejudice or an unfortunate sensitiveness, render themselves incapable of appreciating the salutary results which flow from the proper discussion of religious topics. The Rev. Dr. Jarvis is exceedingly happy in his remarks on this subject, as you will perceive by the following extract, which, though but too brief, is nevertheless replete with that characteristic soundness and energy which invariably distinguishes the literary traces of his experienced pen. It will doubtless be perused with pleasure and profit, at a time like the present, when *controversy* is so much associated with things of an evil tendency. Speaking of controversy, the Dr. remarks:

"The constitution of our nature renders it necessary; for it is only by such discordance that *truth* can be perfectly elicited. Perish the hand that would destroy that manly independence of sentiment which will always stand erect in the presence of arbitrary authority, and will never bow but to the influence of right reason and persuasive argument.

"As long as there is no base and cunning intrigue; no arts to sow dissension; no malevolence of party; no excitement of improper hopes and fears; as long as all things are conducted with that open integrity which seeks what is right, and that amiable charity which does not suspect evil: so long will Jerusalem be at unity in itself, and peace be a constant inmate within the walls of our spiritual Zion.

"But there is danger of an acrimonious spirit arising from the collisions, to which we are sometimes exposed with those who dissent from our communion. Here, then, we must be indeed watchful over ourselves. We must remember, that if we wish to remove their prejudices, it must be done by the influence of superior learning, and stronger arguments, not by the corruscations of wit, or the repulsive shafts of malevolence. Whatever animosity may rankle in their breasts, let it not, oh! let it not be transferred to ours. Our Church, my brethren, stands upon such elevated ground, that her atmosphere should be always pure, and her sky always serene. We must descend, if we suffer ourselves to be affected by the noxious exhalations of party spirit; and we ought to look down with pity upon those who are agitated in the storms below."

"AN OLD SUBSCRIBER."

For the Churchman.

Mr. Editor,—I have just received the Annual Report of the American Bible Society, to which, as a life member, I am entitled. It contains the official report of a speech delivered by a New York rector of *a Church* which ought not to pass unnoticed. It has been said, that with the exception of Doddridge, *every one* who has advocated the doctrine that the Bible is alone sufficient to regulate the faith of the Church and her members, were persons of Socinian tendencies. Strange as it may seem, it is true, that those who thus exalt the Bible at the expense of the Church, as its interpreter, do in fact open the door to the wildest error. To illustrate this, this speaker, in this address, uses this language:

"Whenever this and other kindred institutions go forth upon their work of distributing the Bible without note or comment, they seem plainly to say this: Here is a volume which divine Providence has put into your hands, containing all that men are required to believe, and all that they are required to do. Here is a book, comprising everything that is binding upon a human conscience. Here is your all in all."

Suppose a person presents himself for baptism to this rector, and he requires him to give an account of his belief. He asks him if he believes the Apostles' and the Nicene Creeds? He says, "No, they contain doctrines which are not to be found in the Scriptures. I do not believe the doctrine of the LORD's supreme divinity—it is in these creeds, but not in the Bible." Suppose this speaker to hesitate about admitting this person to the Church; he may justly say, "have you not taught me that the Bible is the book comprising *everything* that is binding upon a human conscience? What right, then, have you to impose a creed on me which adds to the Bible? How can you consistently refuse me admission to your Church?"

This speaker also alludes to the Society as having had the most happy "results" in producing *Christian union.* I think he must have forgotten that most mischievous of all disputes, which has arisen in this very Society, concerning the translation of the Scriptures, and which is likely to result in a new translation for the Baptists' use. Neither can we think the most unhappy division which has taken place in the Presbyterian connexion is an evidence of that harmony which it is said this Society is calculated to produce among its members.

He speaks "of the perfectly simple machinery" by which the affairs of the Society are conducted. By turning to the treasurer's report it will be seen *how* simple this *machinery* is. The whole amount of the receipts into the treasury during the last year was $134,357. To collect and expend this sum, there was paid to "secretaries in New York, &c., $5699; to travelling agents, &c., $15,226; to expenses of clerks, &c., $3400; to rent of building (say) $2500; making in all $26,825." It thus has the operation of this "simple machinery" with $26,825 to disburse $134,357. All will not agree with this Rev. speaker in *this particular.*

Would it not become clergymen of the Church, if they must be prominent speakers in such societies as this, to be more careful, and to use language less liable to be misunderstood? There is an *ultra liberality* which leads to the most dangerous results; and such loose statements in regard to facts do anything but promote the cause that they intend to subserve.

DUBITANS.

For the Churchman.

Mr. Editor,—Please intimate to your brethren of the Episcopal Recorder, that many advantages would flow from their making themselves acquainted with the state of things in our Church. In a late number they speak more than once of a New York Episcopal Theological Seminary. Ignorant as they may be of it, it is nevertheless a fact, that there is no such institution. If they have time, in the midst of their weighty editorial duties, I would respectfully suggest to them the propriety of looking a little into the history of our Church for some twenty years past. This will inform them that the Seminary which they mistook as that of New York, belongs to our whole Church, was established by the General Convention, and is under a Board of Trustees composed of members from all the dioceses. It would be well, too, for those Reverend gentlemen to glance at the history of their own diocese. This would inform them that it has, and has always had, a large representation in the said Board of Trustees.

While I have pen in hand, I will trouble you with a reference to another matter in which the said editors may be charitably hoped to be screened from suspicion of unworthy motives by their inattention to the small matter of troubling themselves with the "*denominational*" concern of their Church's history. In their simplicity they have given their readers reason to suppose that there have never, no, never, any difficulties been thrown in the way of the consecration of any but "*evangelical*" bishops. If they can descend for a while to the every day common place concern of *facts,* and can so far forget their *non-sectarian* character as to attend a little to their Church's concerns, let them look—and in reference to the latter, to their own back numbers—into the facts respecting the consecration of Bishop Kemp, and of their own present diocesan. Neither of these, it is to be presumed, is intended by them to be ranked among the "evangelical brethren" referred to by them as those whose consecrations have met with opposition. Will they, then, frankly lay before their readers the desperate and ungodly efforts that were made to resist the kind purposes of GOD towards His Church in the elevation of such men to the episcopate? A little more knowledge of the Church, too, might inform the Recorder editors that the great and good Hobart—hardly "*evangelical*" with them—was brought to his sphere of unsurpassed episcopal usefulness and eminence through much most desperate opposition.

HONESTAS.

For the Churchman.

CONVERSATIONS WITH SECTARIANS.

NO. I.

Churchman. Does the Church of Rome allow her members indiscriminately to read the Holy Scriptures?

Romanist. No, Sir. Whenever our priests find the common people in possession of the Bible, they compel them to deliver it up to them.

Churchman. Who were those, in ancient times, that were called *Traditors?*

Romanist. They were the persons who delivered up their Bibles at the command of the heathen magistrates.

NO. II.

Churchman. Do your preachers ever baptize whole *houses,* and *families,* as the Apostles did?

Baptist. No, Sir; they only baptize *adults.*

K. I.

For the Churchman.

Mr. Editor,—Allow me, Sir, through the columns of the Churchman, to direct the attention of your readers to an EPISCOPAL FEMALE SEMINARY established this spring at Binghamton, Broome co., in this state.

It is wholly conducted by three young ladies, sisters, whose whole attention is sedulously and studiously engaged to promote the highest physical, intellectual, and religious character of their pupils.

Perhaps a more desirable location for an institution of this sort cannot be found in our state. Situated at the confluence of the Chenango and Susquehannah rivers, it commands a view picturesque, variegated, and widely extended; a prospect, from the surrounding highlands, which is richly cultivated, and peculiarly beautiful; a landscape, seen from 'Prospect Hill,' at once charming and enchanting to a lover of nature, and an admirer of art.

Binghamton is situated 150 miles southwest from Albany; and 90 miles nearly south from Utica. The Erie Rail Road passes directly through the village, so that eventually communication will be expedited to New York city in 20 hours; and many think in much less time than this.

As, Sir, such seminaries are most effectual auxiliaries in raising up for the holy Church those who shall be eventually mothers in Israel, I have thought it prudent and wise to mention this subject very briefly, in the consciousness that but very few, as yet, know of such an institution in that village; and in the sanguine belief that its numbers, by so doing, will be increased.

The testimonials of the teachers are of the very highest order. Any information needed may be obtained from Bp. De Lancey, at Geneva; Dr. Rudd, at Utica; and Prof. Hackley, No. 155 McDougall st., New York city.

A FRIEND OF THE CHURCH.

July, 1842.

THE CHURCHMAN.

SATURDAY, JULY 30, 1842.

The absence of the editor from the city for a few weeks, will account for the non-appearance of several communications intended by the writers for this week's paper, and, we hope, be a sufficient apology for any inaccuracies which may occur.

THE NEW MEDICAL COLLEGE.

We have watched, with considerable interest, the progress of the University Medical School, not only on account of the distinguished consideration of its professors, but because a high moral tone of society must depend upon its literary institutions, as certainly must the stability of our republican government. The fact may not be generally known, that great medical schools reach far beyond the immediate objects of their pursuit, and that they carry in their train many other of the best literary enterprises. Wherever, indeed, a medical school of renown is planted, there always spring up around it learned associations in various departments of literature, as if to pay their tribute to the profound objects of medicine. The whole surrounding profession, also, catch the spirit of inquiry, and take rank as a high mark in the annals of the age. We have always thought that a medical school could also render itself immediately subservient to the sound interests of religion; and it is with no ordinary satisfaction that we have learned, from good authority, that the several University Professors, at their late triumphant session, often availed themselves of the inexhaustible fund of Design which was perpetually before them, to indicate to the pupils the most impressive demonstrations of Almighty Power.

It is therefore an agreeable duty, as public heralds, to announce the purchase of the Stuyvesant Institute by the University of Medical Professors, for their future purposes of instruction. The public will duly appreciate this enterprizing step, and its significant import, when they are told that the original cost of the property was $120,000; and if we add that the first matriculated class amounted to 239 students, yielding fifty-one graduates, they will also know what to expect as time and enterprise roll on.

WASHINGTON COLLEGE.—The Annual Commencement of Washington College will be held in Christ Church, Hartford, on Thursday, the 4th of August, at half past 10 o'clock, A. M. The public are respectfully invited to attend. Candidates for admission to College will be examined on the two preceding days.

We are requested to say, that there will be, after Commencement, four vacant Scholarships in the gift of Trinity Church, New York, and one in the gift of St. Paul's Church, Troy. It may be that there are indigent young men preparing for the ministry who would wish to avail themselves of the opportunity of receiving instruction free of charge. The income of each of these Scholarships is just sufficient to cover all the College charges for tuition, room rent, &c.

BISHOP KEMPER, it is understood, purposes to be in New York on the 11th of August, and to set out on his return to Wisconsin on the 16th.

☞ We would call attention to the very able sermon of the Rev. Dr. Hook, on the worship of idols, preached at the consecration of a Church at Clifford, England. It is commenced on our first page, and will be completed next week. In the mean time, Mr. Sparks will publish the sermon entire in pamphlet form, and offers them for sale at this office, at $1 per dozen, or 12½ cents for single copies.

The Rev. Henry M. Davis, having received and accepted an invitation to the pastoral charge of St. Paul's Church, Vergennes, Vt., requests that his papers and letters should in future be directed to him at this place.

Rev. Horace Hills, deacon, has accepted a unanimous call to the rectorship of St. Andrews, Walden, Orange county, N. Y., and requests his friends to direct all communications to this address.

For the Churchman.

COLONIAL BISHOPRICS. I.

I think there is no sign of the times more auspicious for the Church than the progress which this noble enterprise has made in England. In the humble hope that we of this Church may be provoked by it to love and good works, I shall ask attention in two or three numbers for the Report of the Committee, and statements of the Sub-Committees charged with this trust. You will perceive with pleasure, that since my last, further progress has been made, in the appointment of a bishop for Van Dieman's Land; "a man," says a correspondent, by the Acadia, "who will make, I doubt not, an excellent ruler of the Church." "Mr. Nixon," he continues, "has had the charge of the parish of Ash, in the gift of the Archbishop, since Mr. Forster left it; and it was quite pleasant to hear Mr. Forter talk of the state of things, when I met him a couple of months ago, on his way home from a visit to his former charge, all that he had begun had been so zealously and judiciously carried out: Mr. Forster attributing every thing to Mr. Nixon; and Mr. Nixon, in a letter I chanced to receive from him independently a few days afterwards, attributing all to Mr. Forster." What a beautiful illustration of that text of the Apostle, "in honor preferring one another!" Certainly, the three appointments thus far made,—Selwyn, Tomlinson, Nixon,—have been well made.

G. W. D.

REPORT OF THE COMMITTEE.

79 Pall Mall, June 25, 1842.

The archbishops and bishops forming the Committee appointed to arrange measures in concert with her majesty's Government, for the erection and endowment of additional bishoprics in the colonies and dependencies of Great Britain, deem it right, at the expiration of a year from the time of their appointment, to report the progress which, by God's blessing, they have been enabled to make towards the attainment of the great object proposed.

In the autumn of last year, her majesty was pleased to issue her royal letters, erecting New Zealand into a bishopric, and the Rev. George Augustus Selwyn, having been consecrated first bishop of that see, embarked on the 26th December in the same year for his diocese, accompanied by five clergymen and three catechists being candidates for holy orders. One half of the requisite endowment of this see, namely, 600*l.* a year, will be provided by a special contribution to the fund from the Church Missionary Society, until they shall be enabled to redeem this annual payment by a grant of land producing an equal revenue.

This first design being happily accomplished, the Committee then proceeded to take the necessary steps for securing the advantages of Episcopal superintendence to the clergy and congregations of our own communion in the islands, and on the coasts, of the Mediterranean; and they have much satisfaction in stating that the Queen has been pleased to declare her intention of founding an Episcopal see at Gibraltar, and of nominating the Rev. George Tomlinson to be the first bishop thereof. Towards the endowment of this see the Committee have appropriated the sum of 20,000*l.* to be invested in English securities, and have appointed a Sub-Committee to solicit special contributions in aid of the fund to be set apart for this purpose.

Her majesty has also been graciously pleased to sanction the separation of Van Dieman's Land from the vast diocese of Australia, and to approve of the foundation of a separate bishopric for the former colony. The Rev. Francis Russell Nixon has been called to be the bishop of this new see. The main part of the endowment will be obtained by a transfer to the bishop of the provision hitherto made for the support of an archdeacon; but a grant of 5000*l.* in aid has been voted from the general fund, and a Sub-Committee has been named to collect such a further sum, from parties specially interested in the well-being of the colony, as may suffice to raise the revenue of the bishop to the required amount.

The progress already made must be regarded as a cause of thankfulness, and an encouragement to further efforts. Within twelve months from the date of the declaration agreed upon at Lambeth, three new bishoprics have been founded; and the Committee of Archbishops and Bishops are now devising measures for the erection of Episcopal sees in the colonies of New Brunswick and South Australia. When these arrangements shall be completed, they will proceed to direct their attention to the important dependencies of the Cape of Good Hope and Ceylon.

The archbishops and bishops forming the Committee request attention to the following statements, circulated by the several Sub-Committees, of the evils resulting from the want of Episcopal government, in four important settlements; and they take this opportunity of renewing their appeal to all who value their own privileges as members of the Church, solemnly calling upon them to forward by their labors, their offerings, and their prayers, a work, which comes recommended by the unanimous voice of the bishops, and which has for its object the building up of the Church in every country and province of that extensive empire, which the Providence of GOD has subjected to the dominion of the British crown.

By order,

ERNEST HAWKINS, Hon. Sec.

COLONIAL BISHOPRICS. II.

BISHOPRIC OF GIBRALTAR.

We, the undersigned, having been appointed by the archbishops and bishops who have undertaken to arrange measures, in concert with her majesty's Government, for the erection and endowment of additional bishoprics in the colonies, to act as a Sub-Committee, with an especial regard to the intended see of Gibraltar, beg leave to request your assistance and cooperation in furtherance of this most important object.

When it is remembered, that on the shores of the Mediterranean, and within the limits of the proposed Episcopal jurisdiction, there are upwards of twenty-five British congregations; that, in the cities thus situated—which are the permanent residence of many of our countrymen, and are frequently visited by still more of the higher and wealthier classes, either in pursuit of health or pleasure—the clergy and their flocks are wholly without efficient ecclesiastical control, and are debarred from the blessing of those ordinances which can be administered only by the Episcopal order; when it is remembered, too, that our holy Church is thus placed in humiliating and disadvantageous contrast with the ancient Churches of the East, and those of other nations of Europe, few arguments, it is thought, can be needed to impress on the minds of Englishmen the duty of an immediate and effectual exertion to supply this manifest deficiency.

The proposed bishopric of Gibraltar seems to have peculiar claims on the liberality of English Churchmen. In this case there are not the same local sources of endowment which are to be found in most of our colonies. There are no crown lands, nor colonial revenues, either at Gibraltar, Malta, or in the Ionian Islands, which can be attached as an endowment to the see.

A sum of 20,000*l.*, including the donation of 2,000*l.* given by her majesty the Queen Dowager, has been appropriated from the general fund to the establishment of the see, and an annual grant of 500*l.*, out of the sums placed at the disposal of the Episcopal Committee, has been guaranteed until an income of equal amount shall be provided from some permanent investment. To raise the sum necessary for this purpose, and thereby to ensure, in the only unobjectionable way, an income of 1,200*l.* per annum, (the least which can be deemed suitable for a representative of the highest order of the English Church, or adequate to the expenses of his station,) a further contribution is absolutely required; for which this appeal, we are confident, will not be made in vain to those who desire to see our Church planted in the perfectness of its constitution, and with all its powers of usefulness, in those regions which witnessed the labors of the apostles.

We are, &c.

LYTTELTON.
GEORGE CHANDLER.
GEO. FRERE.
W. H. COLERIDGE, Bishop.
JOHN RYLE WOOD, Hon. Sec.

[The statements of the Sub-Committees for the Bishoprics of Van Dieman's Land, New Brunswick, and South Australia, will be given next week.]

INTELLIGENCE.

DIOCESE OF WESTERN NEW YORK.

July 6th, Bishop De Lancey visited the Church of the Ascension, at Liverpool, where he preached, confirmed 11 persons, and administered the holy communion. Prayers were read by the Rev. Mr. Gregory, of Syracuse, assisted by the Rev. Mr. Metcalf, of Elmira, who read the lessons. The Rev. Mr. Gregory assisted in the distribution of the elements, and the Rev. Mr. Goodale, the missionary of the station, read the confirmation preface. The Rev. Mr. Swart, of Montezuma, and the Rev. Mr. Foote, of Homer, were also present.

In the afternoon of the same day, the bishop preached in Apostolic Church, Geddes, on which occasion the Rev. Mr. Swart read prayers, assisted by the Rev. Mr. Foote, who read the lessons, the Rev. Mr. Gregory and the Rev. Mr. Goodale also being present.

On the 7th, the bishop preached and confirmed 3 persons in St. John's Church, Marcellus. Prayers were read by the Rev. Mr. Clark, of Skaneateles, assisted by the Rev. Mr. Swart; and the confirmation preface by the Rev. Mr. Ruger, the missionary of the station.

Services were held in Christ Church, Pompey, on the morning of the 9th, prayers being read by the Rev. Mr. Hickox, who now labors in that parish in conjunction with Fayetteville. The bishop preached and confirmed 2 persons.

The bishop preached in St. Mark's Church, Jamesville, in the afternoon of the same day.

Prayers were read by the Rev. Mr. Davis, of Manlius, assisted by the Rev. Mr. Hickox, who read the lessons.

On Sunday, the 10th, the bishop visited Trinity Church, Fayetteville, where he preached and confirmed 3 persons; morning prayers being read by the Rev. Mr. Davis, and the confirmation preface by the Rev. Mr. Hickox. The church was crowded.

In the afternoon of the same day, the bishop preached and confirmed 4 persons in Christ Church, Manlius. Prayers were read by the Rev. Mr. Hickox, of Fayetteville, and the confirmation preface by the Rev. Mr. Davis. The church was thronged by a crowd of attentive hearers of the word. Pews, aisles, vestibule, stairs, all were filled. Vehicles were driven up to the open windows on the side of the house, and occupied by those who vainly sought admittance within.

The Rev. Dr. Whitehouse declines the appointment of Secretary to the Foreign Committee.

The Rev. Wm. E. Eigenbrodt, having removed from Bainbridge, Chenango county, and entered upon his duties as rector of Grace Church, Rochester, requests that all letters and papers designed for him may be directed to him at Rochester, N. Y.—*Gospel Messenger.*

DIOCESE OF PENNSYLVANIA.

Ordination.—On Tuesday, July 19th, in St. James' Church, Lancaster, Pa., Milton Clarkson Lightner, an alumnus of the General Theological Seminary, was admitted to the holy order of deacons, by Bishop H. U. Onderdonk. Morning prayer was conducted by the Rev. E. Y. Buchanan, sermon by the bishop, the candidate presented by the Rev. S. Bowman, rector of the parish.

Confirmation.—Bishop Onderdonk visited the church at Paradise, Pa., Sunday, July 17th, and confirmed 7 persons.—*Episcopal Recorder.*

From the Southern Churchman.

DIOCESE OF VIRGINIA.

Letter of Bishop Meade to the Standing Committee of the Diocese of Pennsylvania.

Gentlemen,—On reaching Alexandria, I have been shown a communication from yourselves to the Standing Committee of the Diocese of Virginia, wherein you decline signing the testimonials of Dr. Johns, assigning as a reason, that there is no evidence furnished of permanent cause of infirmity justifying the election of an assistant bishop of Virginia. I would submit for your consideration a few thoughts on this subject; and as your refusal to subscribe the testimonials has been published in one of our religious papers, and may thereby have some effect on the minds of others, I have requested the editor thereof to insert without delay the communication now made.

The General Convention, in the canon on assistant bishops, has prescribed no method by which either the infirmity of the bishop, for whom the assistant is desired, is to be determined, or an assurance of the same is to be communicated to itself or the Standing Committees, judging, no doubt, that the probability was very slight that any bishop would call for an assistant, or any Convention consent to the expense of one, without sufficient cause; and that if there was reason for questioning the infirmity, inquiry might then be instituted.

In relation to myself, I would simply refer to what has been spread before the public on this subject. In the Spring of 1841, I stated to the Convention of Virginia, that for some time past my health had become so affected by the arduous duties of my office, that I must beg leave to seek some improvement of it by a suspension of labor and a voyage to Europe, as the continuance of effort might lead to entire disability. The members of the Convention, fully sensible of my situation from their own observation and knowledge, readily assented to my request, and I accordingly spent the Summer in travelling.

On my return from Europe last Fall, and meeting with my brethren, the bishops, in General Convention, I took occasion to state my case to the assembled body, saying, that I was still conscious of such infirmity as unfitted me for the discharge of the increasing duties of the Episcopate of Virginia, and knew not how soon I might, under the effort to perform them, fail entirely; and as Bishop Moore was yet alive, and bid fair to live many years, though unable to visit the parishes, a few only excepted, that, under the present constitution of the Church, large portions of Virginia might for many years be entirely without Episcopal service.

On meeting with the Convention of Virginia, in May last, after having made trial of my ability to discharge, as heretofore, the duties of a bishop, during a visit to the western part of the state, and finding that I was continually suffering under the effort, and often obliged to decline that most important part of the Episcopal office, the preaching of the Gospel, and to confine myself to the services of the chancel, I made known my wishes for relief and help, which were promptly acceded to by those who were conscious of the duty they owe the diocese. The proceedings of the Convention have been spread before the public, and also furnished to the different Standing Committees, some of whom have promptly returned their approbation.

I will only add, that I am now past that period of life when there is any reasonable ground for hope that infirmities brought on by excessive labor, and which have been increasing for some years, rendering duty more difficult and painful, should pass away, especially when cares and labors are multiplying.

I must therefore believe that mine is that "permanent cause of infirmity" contemplated by the Church, in opposition to any temporary sickness or disease which might probably be removed.

Hoping that you may see cause to alter the decision of your body, I remain, respectfully,

Your friend and brother,

William Meade,
Bishop of Virginia.

Episcopal Acts by the Bishop of Virginia.

Our last notices were of services in three of the churches in Richmond, closing with the confirmation of 54 persons in the Monumental Church on the last Sunday in June. On the following evening ten persons were confirmed in St. John's Church, the oldest in Richmond. On Tuesday night the bishop was in Petersburg, and confirmed 10, being the gleanings of that large vintage which had been gathered in a short time before. On Wednesday morning the bishop and a number of the clergy repaired to City Point, where a new and neat brick church was consecrated, and 7 persons confirmed. This church was built by the zeal, and in a great measure by the liberality, of its excellent pastor, the Rev. Mr. M'Farland, and is a great blessing to that place. This is the fourth which has been consecrated within a few months, and ten others are now or soon will be ready for consecration in different parts of the diocese.

The two last Sabbaths were spent in services at Norfolk and Portsmouth, and the intervening days chiefly in Princess Ann, Hampton, and Old Point. On the first Sunday morning, 42 persons were confirmed in the church in Portsmouth; and in the afternoon, 11 in St. Paul's Church. On the next Sabbath morning, 82 persons were confirmed in Christ Church, Norfolk. It was most encouraging to perceive in two of these churches, not only a large increase of gentlemen above what is usual, but that ten of them were officers of the navy, from whose piety and zeal much may be expected.

There were also six persons confirmed at Hampton, two at Old Point, and three at one of the churches in Princess Ann. During the week, the Rev. Mr. Hull and the Rev. Mr. Rooker were admitted to priests' orders in Christ Church, Norfolk.

Ordination.—At an ordination held by the bishop of this diocese in Christ Church, in this town, (Alexandria,) on Friday, the 15th inst., Thomas W. Winchester, John M. Todd, and Joshua Morsell, alumni of the Theological Seminary of Virginia, and candidates for orders in this diocese, were admitted to deacons' orders; and Rev. James Chisholm, minister of Norborne parish, Berkeley county, and an alumnus of the Theological Seminary of Virginia, to the priesthood. The candidates for deacons' orders were presented by the Rev. Dr. Sparrow, of the Theological Seminary, and the candidate for the priesthood by the Rev. J. P. M'Guire, of Essex county. Morning prayer was read by the Rev. Dr. Johns, assistant bishop elect of this diocese. The sermon was preached by the Rev. Dr. Henshaw, rector of St. Peter's Church, Baltimore, Md., from 2 Cor. iv. 1, on the nature, duties, responsibilities, and encouragements of the sacred ministry. This appropriate and eloquent discourse was listened to by a large congregation with the deepest attention and interest.

Confirmations.—This apostolic rite was administered by Bishop Meade, in St. Paul's Church, on Sunday morning, the 17th inst., to 10 persons; in Christ Church, in the evening, to 16 persons; and on Monday, the 18th inst., in the chapel of the Theological Seminary, to 11 persons, 7 of whom were youths belonging to the High School of Virginia, on all which occasions appropriate addresses were made by Bishop Meade.

Within the last few months, Bishop Meade has administered this interesting and impressive rite in four of the principal cities of the diocese, viz., Richmond, Petersburg, Norfolk, and Portsmouth, to more than 500 persons, who hope that they have recently "passed from death unto life," and have received "the forgiveness of their sins" through the mercy of God in Jesus Christ. It is very gratifying to add, that a large proportion of this number are males, mostly young men of high respectability and influence in the several communities in which they reside.

Society of Inquiry of Theological Seminary of Va.—According to previous notice the annual sermon before this society, was preached by the Rev. John Coleman, rector of Trinity Church, Philadelphia, the evening prayer having been read by the Rev. John W. French, minister of the Missionary church, Washington, D. C.

The sermon which secured the profound attention and awakened the deepest interest and sympathy of the audience in the important topics discussed by the preacher, was from Matthew, 9th chap. and 36, 37, and 38 verses.

FOREIGN.

From the London Church Intelligencer.

THE NESTORIAN BISHOP IN AMERICA.

Sir,—In your paper of June 15, you give an account of an exhibition which took place in the town of Boston, in America. A Nestorian Bishop, called Mar Yohanna, is said to have made a pilgrimage thither, and to have attended divine service, and received the holy communion from the hands of Bishop Griswold. The rector of the church then delivered a long congratulatory address, which is responded to by the Nestorian with sufficient cordiality. Believe me, Sir, it is a long time since I read anything which caused me deeper grief than this narrative. I would fain hope that there may be some mistake, or, at least, that what has been done will be immediately reprobated by the American Church, and deeply repented of by those who took part in it. Can it be possible that they knew what they were doing? If the American Church is to enter into communion with Nestorians, then adieu to her as a branch of the Catholic body. I feel the more perhaps on this occasion, Sir, on account of the American Church being peculiarly connected with the Catholic Church of Scotland, her first bishop having been consecrated by the Scottish Prelates. There is enough, however, to cause the deepest sorrow to Churchmen of any country. Besides the great sinfulness of the act itself, the whole account of the proceedings betrays a want of Catholic principle and ecclesiastical knowledge, which it is truly vexatious and distressing to witness. In short, the American Church, if Boston be taken as a specimen of her, has yet to learn the meaning of these three words:—A Church, a Catholic, and a Heretic. The Nestorian Bishop, as he is called, and perhaps in courtesy may be so termed, gives an account of his faith which turns out to be wonderfully similar to that of the American Church; and all parties are quite pleased with one another. How far this cordiality was well founded will appear from the following short summary given by Mr. Palmer, of the position which these Nestorians occupy in regard to the Church:—

"Since, therefore," says he, "the Nestorian doctrine was condemned by the whole Church throughout the world; since those who maintained it were *ejected from the Christian Society, and always accounted heretics*; since the Nestorians have never yet been restored to the communion of the Catholic Church, never forsaken their errors, never acknowledged the errors of their founders; and since *they anathematize the whole Church* in anathematizing the synods of Ephesus and Chalcedon, it seems to me that we cannot reckon them *as any part of the Church of Christ*, even though some of them may be desirous of representing their doctrine as orthodox and consonant to that of the Church."—*Palmer's Treatise on the Church*, vol. 1, p. 420, 2d ed.

In the account given in your paper, it is said, that "several of our clergy, and a large number of communicants, united in receiving the sacrament in company with this *interesting representative of the Nestorian Church.*" Alas! alas! alas!

The feeling of religious isolation is indeed a painful one; and I can well sympathise with those yearnings after union with other churches which so strongly characterise the present time. If all attempts, however, to smooth down the barriers which separate us from Rome, are to be reprobated, what are we to think of alliances with Nestorians? Is the evil of disunion in the Church to be cured by union with those whom she has condemned as heretics? The wish for union in the Church is a good and a holy thought; but it has nothing to do with forming alliances with heretics and schismatics. Let this union form the subject of unceasing prayer, and its desire be an additional motive to increased penitence and holiness; and it may yet be attained. In the beautiful words of the author of the Baptistery, in speaking of longings for communion with Rome:—

> "This union in His Church is God's own gift,
> Not to be seized by man's rude sinful hands,
> But the bright crown of mutual holiness."

Let us therefore endeavor to stifle that love of display, bustle and excitement, which sometimes usurps the place of calm faith and personal holiness; and which we fear must be too congenial to the American mind. Let the altar of God be frequented for its own sake, and not from compliment or curiosity towards illustrious foreigners—even though less objectionable than Nestorian Bishops. Let us cherish our love to the Church, our longing for her extension, and union; and even for her restoration to her former beauty and majesty, without suffering that to lead us into what is positively sinful. I earnestly hope that the sin of our American brethren was committed in ignorance; but was ignorance in such a matter excusable? Can we call it anything but a lamentable unsoundness of principle, the guilt of which may perhaps vary in different persons according to their opportunities of knowing better? I trust, Sir, that something may be done to prevent the disastrous consequences with this occurrence is so much calculated to produce. What a triumph to the Romanist to find the Church in America setting the judgment of the whole Catholic world at defiance, and leaguing herself with excommunicated heretics! What a stumbling-block to those persons into whose minds some doubts of the Catholicity of our Church may have insinuated themselves! What a subject of deep regret to every true Churchman! I cannot express myself more mildly, Sir, upon this occasion, than I have done; as I feel that no ordinary calamity has befallen the Church, and that nothing can be gained by stifling the truth.

I am, Sir, your obedient servant,

A Scottish Catholic.

Edinburgh, June 20, 1842.

[We gave the account animadverted on in the above letter, notwithstanding its length, presuming that our readers would like to see what was going on in America, and that some one or more would soon place the matter in its true light.]

JERUSALEM.

English Bishopric at Jerusalem.—Extract of a letter from Bishop Alexander, dated Jerusalem, April 15, 1842:—"I am thankful to say we are going on here very quietly; the building of the church is proceeding more rapidly than ever; and there is now every prospect, if nothing unforeseen occurs, of having a church, though a year or two at least must elapse before it can be completed. In the mean time, our services are regularly performed in the temporary chapel, which is occasionally crowded. The Jewish converted family from Malta, respecting whom you inquire, has arrived. Sir Francis Mason, the commander-in-chief, has very kindly ordered them a free passage, on my recommendation; so that our congregation comprehends now about twenty converts, besides others. We have occasionally large numbers of travellers; last Sunday we had thirteen, mostly Cambridge men, and I cannot but think it very important that such persons should have an opportunity of attending the pure worship of the Church when visiting Jerusalem. We had twenty-five communicants on Sunday last, and in the evening we had thirty to forty at our house, as we always have the evening service, at which I encourage visitors to attend, and afterwards they have tea, which gives them an opportunity of having religious conversation. Scarcely a week passes during which we have not visitors, and all come to pay their respects to the bishop. The number will, no doubt, increase. I wish we had a house large enough to entertain them all.

"P. S. Sunday evening, April 17.—I have this day holden *my first ordination!* Mr. John Mühleisen, of the Church Missionary Society, who is to join Mr. Isenberg in the Abyssinian mission, was admitted into deacons' orders, and will remain here a few months before he is ordained priest. His companion, objecting to labor in Abyssinia, will return to England at the request of the Committee. It was truly an interesting occasion, and my feelings can be better conceived than expressed. Several native Christians were present, and no less than six English clergymen, besides many other travellers, and he has already taken a part in our German service this afternoon."

From the few remarks that have been made in Parliament on the affairs of the Scottish Establishment, it appears that government have determined to leave the belligerents to fight their battles out without any useless attempts to reconcile them. So we have now before us in the late proceedings of the Assembly the beginning of the end, but what kind of an end it will be it is difficult to foresee, although it appears to us that the Nonintrusionists must leave the Establishment and become independents. We hope they will do so; and then the government had better consult the Bishops of the Scottish Church and the leaders of the moderate party about restoring Episcopacy and the Church to its ancient and legitimate position in that country. We believe there would be no great difficulty in bringing about this so desirable an event.

The Burial or Baptismal case of the Rev. Mr. Escott and the Wesleyans came, by appeal on the part of Mr. Escott, before the Judicial Committee of the Privy Council, on Thursday last, and the arguments were concluded on Friday, but the Court deferred its judgment till a future day. What that judgment will be it is not very difficult to premise after what we have heard. We trust, however, that if it be not altogether in Mr. Escott's favor, it will be a very considerable modification that way of the judgment of Sir Herbert Jenner, who merely gave a second and enlarged edition of the unsound and latitudinarian judgment of Sir John Nicholl, delivered some years ago—a judgment then learnedly and ably answered by the Venerable Archdeacon Daubeny. We purchased, about a year ago, a copy of Sir John Nicholl's *Judgment*—if judgment it really be worth calling—and read it with astonishment, that such an uncatholic, illogical, shallow, and dissenting affair should have proceeded from any Court in Great Britain. The case of the Rev. Mr. Escott and the Wesleyans differs, however, in several features, from that upon which Sir John Nicholl's judgment was given. And a more gratuitously persecuting case it would be difficult to conceive. The child of the Wesleyans had undergone a Wesleyan baptism, such as it was, from a Wesleyan preacher, and had, we suppose, been thereby received into the Wesleyan Society; but the party who performed the ceremony was not in the Church, and the child was, therefore, never received into the Church, and consequently was not a member of it; and how, therefore, Mr. Escott could conscientiously or consistently use the Burial Service of the Church at its funeral, and call it his "*dear brother*" or "*dear sister*," is quite beyond our ideas of Christian brotherhood or consistency, or the requirements of the Church, whose Burial Service is evidently intended for none but its own members. Even admitting that the Wesleyan performance was valid Christian baptism, and the child thereby admitted within "the pale of Christianity," or as some might term it, within "the pale of the Universal Church," in which they include all sects and denominations; yet the child had never been received into the particular Church of England, and the Wesleyans, therefore, had as good reason to demand burial for the child from the Independents or Baptists, or any other sect, as from the Church. But no! that would not have answered their purpose; and to add to the iniquity of the business, these Wesleyans had actually a burying ground of their own attached to their own meeting-house in the parish, and much nearer to where the child was than the parish church. Besides, Mr. Escott told them they might silently bury it in the churchyard; but even this would not satisfy the persecuting spirit by which they were actuated, and they insisted upon having used at the funeral the burial service of the Church—a service which they hate and ridicule—and that too by a clergyman whom they considered as anything but a minister of God, and whom, by their gross slanders, they had provoked perhaps beyond what was right, and in ground too which they considered as no more sacred than their own gardens, or the highway side. If they had been compelled to bury their child in the churchyard, and with the reading of the burial service by the clergyman of the parish, it would have been such a grievance to their consciences as would have produced clamor and uproar enough to have raised the whole country. We happen to know all the particulars of the case, and solemnly declare it to be one of the grossest cases of gratuitous persecution that ever occurred. We have a copy of the examination *on oath* of all the Wesleyan witnesses in the case, including two Wesleyan preachers, and as the matter is now drawing to a close we shall probably soon examine this *sworn* evidence, and see what kind of consciences some of these people keep. This evidence has no where yet been published, but what may be essential for the welfare of the Church shall see the light very soon.

We well recollect what ought not to be forgotten, in connection with this, and all similar cases,—that Sir Herbert Jenner distinctly stated when Mr. Escott's case was before him, that Mr. Elisha Balley was punishable for baptizing or pretending to baptize the child; and it consequently follows that all dissenting teachers are likewise punishable for thus intruding upon the ministerial office; and it will become necessary to make an example of one or two of them in order to protect the clergy from such annoyances as that to which Mr. Escott and others have been so cruelly subjected. The onus of the business would thus be thrown upon the dissenters, and *they* would, rather than suffer much punishment, be admirable agitators to assist in obtaining such an alteration of the law as some late laws in favor of the dissenters have rendered necessary, and as would settle the business between the Church and the sects. Another course we know is open to the clergy for their protection, and that is to proceed according to the Canons, and present to the Ordinary all heretics and schismatics in their parishes, and thus by procuring their formal excommunication give the clergy sufficient reasons to refuse to use the Burial Service at their funerals. This would bring the ecclesiastical and civil laws into collision in another shape; but as it would involve persons of higher concernment than mere priests and deacons, it is probable that an Act of Parliament to remedy this, and, at the same time, some other heavy grievances to the clergy, would quickly be procured. It is evident that something must soon be done; and we think if fairly set about, something might easily be accomplished highly advantageous to the Church. We understood that the bishops were to have a meeting some weeks ago upon this subject, but whether such meeting was ever held or not we are not aware.

We shall probably be able hereafter to present our readers with a copious and accurate report of Mr. Escott's Appeal to the Judicial Committee of the Privy Council, together with the result of it.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt. Rev Benjamin T, 106 Franklin.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 50 Great Jones.
Berrian, D D, Rev William, 50 Varick.
Carder, Rev. J. Dixon, 691 Broadway.
Cooke, Rev James W., 4 Jane street.
Eastburn, D D, Rev Manton, 10th street, near Fifth Avenue, rear of the church.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Fraser, Rev. Donald, 35th street, near 9th Avenue.
Hackley, Rev. C. W., 328 Ninth-street.
Haight, Rev Benjamin I., 3 Rutgers Place.
Hawks, D D, Rev Francis L, Flushing, L. I.
Higbee, Rev Edward Y., 159 Chambers.
Huddart, Rev. R. Townsend, 170 Bleecker.
Jones, Rev Charles, 464 Fourth st., near 1st Avenue.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N. 103 Amity street.
Millett, Rev. James, 99 Bowery.
Milnor, D D, Rev James, 82 Beekman.
Mines, Rev. F. S., 64 Varick street.
Morris, Rev William, 76 Varick.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac 453 Houston.
Peck, Rev Isaac, 139 Grand st.
Peers, Rev Benjamin O., 20 John, or 150 Monroe.
Pound, Rev. Jesse, 27 West Washington place, (late Barrow st.)
Price, Rev Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue.
Richmond, Rev William, 13 Murray.
Seabury, D D, Rev Samuel, 365 Hudson.
Shimeall, Rev R. C., 47 Amos-street.
Smith, D. D., Rev Hugh, 206 Twentieth, next to St Peter's Church.
Taylor, D, D., Rev Thomas H, 1 Rector.
Traver, Rev. Albert D. 201 East Broadway.
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Vaughan, D. D., Rev. John A., 55 Morton.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Goddard, Rev. Kingston, Jerolemen street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., cor. Willoughby and Jay
Hunter, Rev Joseph, Classon Avenue.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev Evan M., corner of Pearl and Johnson.
Lewis, Rev. William H., 219 Washington street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Page, Rev. William P., Warren street, near Court st.
Patterson, Rev. Stephen, 281 Adam street.
Stone, D. D., Rev. John S., Court st., op. Warren.

Williamsburgh.

Clapp, Rev. Caleb, No. 4 Cottage Place.
Haskins, Rev. Samuel M., No. 4 Cottage Place.

Jersey City, N. J.

Barry, D. D., Rev. Edmund D., Essex-street.

DIED.

On Tuesday evening, suddenly, Jennet P., daughter of the Rev. Dr. Wainwright, aged 5 years and 7 months.

CALENDAR.

JULY.

31. Tenth Sunday after Trinity.

AUGUST.

7. Eleventh Sunday after Trinity.
14. Twelfth Sunday after Trinity.
21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Queens county. Wednesday, July 20, confirmed 14 in Christ Church, Manhasset.

Ninth Sunday after Trinity, July 24, in the morning, confirmed 3 in St. John's Church, Cold Spring Harbor. *Suffolk county.* In the afternoon, confirmed 6 in St. John's Church, Huntington.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Tenth Sunday after Trinity, July 31, A. M., Saratoga Springs, *Saratoga county;* 4 P. M., Ballston Spa.

Eleventh Sunday after Trinity, August 7, St. Peter's Church, *Albany.* Wednesday, 10, Rensselaerville, *Albany county,* Ordination A. M., Confirmation P. M. Saturday, 13, Sing-Sing, *Westchester county,* Ordination A. M., Confirmation P. M.

Twelfth Sunday after Trinity, August 14, White Plains, Ordination A. M., Confirmation P. M. Tuesday, 16, Rockaway, *Queen's county.* 17, Hempstead. Friday, 19, Islip, *Suffolk county.*

Thirteenth Sunday after Trinity, August 21, Setauket. Tuesday, 23, Jamaica, *Queens county,* Grace Church in the day; colored congregation in the evening. St. Bartholomew the Apostle, 24, Newtown.

Saturday, September 3, Canton, *St. Lawrence county,* Consecration.

Fifteenth Sunday after Trinity, September 4, Do., Ordination A. M., Confirmation P. M.

Eighteenth Sunday after Trinity, September 25, St. Michael's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Regular Quarterly Sermon will be preached in the Mission Church of the Holy Evangelists, in Vandewater street, on Sunday evening next, the (31st inst.,) by the Rev. B. I. Haight, rector of All Saints' Church. Service to commence at half past 7 o'clock.

A collection will be taken up to aid in defraying the incidental expenses of the station.

July 30, 1842.

ACKNOWLEDGMENTS.

DOMESTIC MISSIONS.

The treasurer of the Committee for Domestic Missions, since his report of July 20th, has received the following contributions, viz.:

From a friend to missions, N J, $100; from a lady of Christ ch, N Y, in answer to the appeal, $1 50; from Miss Judith C Applewaite of St Paul's ch, Norfolk, Va, $10; from Trinity ch, Marshall, Mich, (a missionary station,) half, $2 50; from —— ch, Pine Bluff, Ark, (a missionary station,) $1; from —— ch, Quincy, Ill, (a missionary station,) $5; from the chapel of St Paul's College, College Point, for Prairieville, Wis, $20, for general purposes, $12 50; from St Peter's ch, Charleston, S C, per Rev Mr Barnwell, $18 75; from Mr Nichols, Sing Sing, N Y, $1; from Samuel Hoffman, N Y, $5; from Mrs Wright, Newark, N J, for Jubilee College, $5; for general purposes, $5; from the Rev W L Johnson, Jamaica, L I, for the church at Logansport, Ind. $4; from W B S, N Y, $1; from St John's ch, Fort Hamilton, New York Harbor, per Rev J Dixon Carder, rector, $25; from Cyrus Curtiss, Esq. Hudson, N Y, in the hope that there are at least four hundred others willing to contribute the like sum in answer to the appeal, $10; from M, mailed in Phil, in answer to the appeal, $25; from St Peter's ch, Westchester, N Y, per the Rev Wm Powell, rector, $24 75; the donation of a deceased communicant of Christ ch, Hartford, Conn, by the Rev George Burgess, rector, $300; from St Paul's ch, Woodville, Miss, (a missionary station,) per Rev W C Crane, $14 62; contribution of the parish and the missionary society of St John's ch, Stamford, Con, by the hands of the Rev A Todd, rector, $40; from the ladies' sewing circle of Christ ch, Middle Haddam, Conn, $12 50. Total amount $644 12.

Thomas N. Stanford, Treasurer,
At the store of Swords, Stanford & Co,
152 Broadway, New York.

New York, July 27, 1842.

MISSION TO TERRE HAUTE.

The subscriber acknowledges the receipt of the following sums for *St. Stephen's Church, Terre Haute, Indiana:*

Fredericksburg, *Virginia;* Rev Dr McGuire, $2; Basil Gordon, $10: Reuben T Thom and Wm M Blackford, each $2; John Metcalf and Thomas F Knox, each $5; John Coakley and Mrs Minor, each $1.

Shrewsbury, *N J;* four ladies, $3; Mrs Pintard, $2; Capt King, $6.

Jamaica, *Long Island;* Rev W L Johnston, John A King, Mrs Isabella Stuart, and Mrs Hazel, each $5; Mrs Timothy Nostrand, H J Hagner, Walter Nicholls, and Dr Kissam, each $3; Miss Brasier, $2; cash from two persons, $1.

Further acknowledgments hereafter.

Robert B. Croes.

☞ Donations for the church in Terre Haute will be thankfully received, if sent to Mr. Thomas N. Stanford, 152 Broadway; to Mr. James Robinson, (of Brooklyn,) at the Bank of New York; or to the subscriber in New Brunswick, N. J. July 26, 1842.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From St Philip's ch, Putnam county, Rev Ebenezer Williams, $2 68. St Mary's ch, do, do, $2. Rev Ephm Punderson, Ohio, $2. Rev A S Todd, Stamford, Ct $3. Rev Charles Mason, Salem, $6. Rev R Sherwood, D D, Hyde Park, $6. Total amount, $21 68.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John street.

New York, July, 28, 1842.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From Trinity ch, Rensselaerville, Rev R Washbon, $2. St Mary's ch in the Highlands, Rev Ebenezer Williams, $2 82. Christ ch, Hudson, Rev P T Babbit, $7. St John's ch, Cohoes, Rev D I Burger, $2. Miss N. $5. Rev Malcolm McFarland Peters, $20. Diocese of Western New York, on account, $20. Total amount, $58 82.

Donations and subscriptions thankfully received by

Thomas Browning, Treasurer,
Thomas C. Butler, Agent,
At the Depository, 20 John-street.

New York, July 23, 1842.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sum, viz:

From Christ ch, Tarry Town, Westchester county, $19 08, and from Zion church, Greenburgh, Westchester county, Rev Dr Creighton, rector, collections for Missionary fund, $23 04. Total amount, 42 12.

C. N. S. Rowland, Treasurer,
55 Water-st.

July 27th, 1842.

ARCHDEACON WILBERFORCE'S EUCHARISTICA.

JUST PUBLISHED,

A MANUAL FOR COMMUNICANTS;

OR the order for Administering the Holy Communion; conveniently arranged with Meditations and Prayers from Old English Divines, being the Eucharistica of Samuel Wilberforce, M. A., Archdeacon of Surry, (adapted to the American service.) Convenient size for the pocket.

*** This work is dedicated to and has received the approval of the Right Rev. Bishop Onderdonk of the diocese of New York.

D. APPLETON & CO., Publishers,
July 30. 200 *Broadway.*

A FEMALE TEACHER IS WANTED,

BY the last of August, as an assistant in a Seminary, located in a pleasant village in Connecticut, a few miles from New Haven. She will be required to give instruction in the common English branches, in Music on the Piano, Drawing & Painting, and Ornamental Needlework.

All communications (postpaid) addressed to "Teacher," Watertown, Conn., will receive attention, and all necessary information given immediately.

July 30 1t.

GREGORIAN CHANTS.

☞ In consequence of the illness of the Printer, the Gregorian Chants will not be ready for delivery before the 10th of August. J. A. SPARKS.

July 30.

HISTORY of the Reformation by Bishop Burnett, in 4 vols. A new edition, with notes by the Rev. E Nares, D. D.

For sale at this office. Price $8. July 30.

BISHOP CHASE'S REMINISCENCES.

NOS. 3 and 4 of this interesting work have reached this city, and may be had at this office. July 30.

MUSIC OF THE CHURCH,

BY THE REV. DR. WAINWRIGHT.

7th Edition, with a Supplement.

JAS. A. SPARKS, 111 Nassau st., will publish on the 15th of August, a new and improved edition of the above work, in which the Index and Reference Tables have been carefully corrected. The Supplement will contain several valuable chants selected by a clergyman of the city of acknowledged taste, during a recent visit to England, together with *Kyrie Eleisons, Trisagions and Sanctus, Responses to the Commandments, and Glorias.*

The work will be printed on stout white paper, and the appearance and durability of the book will be greatly improved. July 30.

BISHOP CHASE'S REMINISCENCES.

THE subscriber has just received the third and fourth numbers of Bishop Chase's Reminiscences. Subscribers are desired to call for them. They will also be furnished to the trade and others. Editors friendly to the good Bishop, especially editors of periodicals devoted to the Protestant Episcopal Church, are desired to notice the above.

ALEXANDER V. BLAKE, 54 Gold st.

N. B. These numbers contain a detailed account of the Bishop's first visit to England, in behalf of the Ohio Theological Seminary. The account is truly graphic, in his best style, and full of deep interest. Each chapter, as you progress in reading the work, developes some new and unexpected incident, the whole of which combined gave him a degree of favor with a valuable portion of the nobility, bishops, clergy, and laity of that noble people, that seems truly wonderful.

July 30.

THE CHURCH ALMANAC FOR
1843,

WILL be put to press in the month of August. Orders for the same to be addressed to Thomas C. Butler, Agent of the Protestant Episcopal Tract Society, at the Church Depository, 20 John st.

Price $30 a thousand, $4 a hundred, 6¼ cents single.

July 30. tf.

BURNET ON THE XXXIX. ARTICLES.

THIS day Published—An Exposition of the Thirty-nine Articles of the Church of England, by Bishop Burnet. With an Appendix, containing the Augsburg Confession—Creed of Pope Pius IV., &c. Revised and corrected, with copious Notes and additional References, by the Rev. James R. Paige, A. M., of Queen's College, Cambridge. In one handsome 8vo vol.

The advantage of this edition over all others may be stated as follows:

In the first place, the learned author's text has been preserved with strict fidelity.

2d. The references to the Fathers, Councils, and other authorities have been almost universally verified; and, in many instances, corrected and so enlarged as to render them easy of access to the student.

3d. A large number of Scripture references have been added. In different parts of this work, Bishop Burnet lays down propositions without giving the Scripture by which they may be proved. The editor has, however, added references in these and all other instances, where they might be considered not merely additions, but also improvements.

4th. The Canons and decrees of Council and other documents of importance referred to, have been given in the original, and from the most authentic sources, the places where they may be found being specified.

5th. Copious notes have been added, containing besides other information, notices of the principal heretics and persons of note, with an accurate account of their opinions. Also, extracts chiefly from the works of the most distinguished divines of the sixteenth and seventeenth centuries, opening and illustrating the chief points in controversy between us and the Church of Rome. In an appendix has also been given the Confessions of Augsburg, the Creed of Pope Pius IV. in the English and original tongues; and in the original only, the canons and rubric of the mass.

Indices of Texts of Scripture and of the matter contained in the Notes, have also been given, together with a list of authors quoted in the Editor's portion of the volume.

In fine, the Editor's design has been to make, as far as was possible within such a compass, this great work what he humbly hopes it may be found—a Manual for the Theological Student.—[Vide Editor's Preface.]

Recently issued—uniform with the above—

An exposition of the Creed, by John Pearson, D. D., late Bishop of Chester, edited by the Rev. W. S. Dobson, A. M.

Preparing for publication.

Bishop Burnet's History of the Reformation of the Church of England, edited by Edward Nares, D. D., late Professor of History in the University of Oxford, —in four elegant octavo volumes, illustrated with 26 portraits on steel.

D. APPLETON & CO, Publishers,
200 Broadway, New York.

July 30.

CHURCH AND PARLOR ORGANS.—Geo. Jardine, *Organ Builder,* Anthony-st., next door to Broadway, New York, manufactures in the most superior manner, and at reasonable prices, all kinds of Organs, from the largest size to the smallest. Also Church Organs with barrel movements in addition to the finger-keys, by which psalmody is performed in the first style of execution and by the simplest mechanical means. This class of Organs is particularly useful in country churches, where organists cannot be procured, and has long been in general use in country churches throughout England.

For Sale,

Several Parlor Organs, in rich mahogany cases, at low prices.

Also, Church Organs of great volume and sweetness of tone, in elegant Gothic cases, 5 feet wide, 8½ feet high, built expressly for country churches—price $300.

Also, a large Church Organ, with two sets of keys, 12 stops—pedals, swell, &c., in elegant case, painted mahogany color—10 feet wide, 15 feet high—price $1500. July 16—yly

BROOKLYN COLLEGIATE INSTITUTE,

An English and Classical Boarding School

Washington Avenue, Brooklyn.

THE Rev. JACOB W. DILLER having accepted a call to the rectorship of St. Luke's Church, on Clinton Avenue, has associated himself with Mr. Young in the discharge of the various duties of this institution.—Mr. Diller was for many years associated with the Rev. Dr. Muhlenburg in his celebrated institution at Flushing, in which he established a reputation as a highly talented and successful teacher. To persons consulting the health and happiness, the literary, moral and religious improvement of their sons or wards, this school offers inducements excelled perhaps by none.

Terms, including every expense except bed and bedding, books and stationery, from $160 to $200 per annum, payable quarterly in advance.

The Summer term commences on Monday the 2d of May. Catalogues of the pupils and patrons may be had at the office of the Churchman, No. 111 Nassau street, or at the Institute.

References.—The Right Rev. B. T. Onderdonk, and the Episcopal clergy of Brooklyn generally.

All letters addressed to John Young, Brooklyn, will meet with prompt attention. June 25.

EDWARD HODGES, Mus. Doc., having had much experience during the last twenty years in drawing up specifications of ORGANS, and in superintending their erection or repairs, respectfully offers his services to such Churches, Congregations, and Musical Societies, as may honor him with their commands in this branch of his professional business.

Dr. Hodges has it in his power to devise plans which will economize funds where economy is a duty; to adapt instruments to the capacity of the buildings and the nature of the services in which they may be employed; and to introduce the latest improvements in organ-building; (some of which are embodied in the organ recently put up under his direction in St. John's Chapel, New York;) besides rendering important aid in seeing the work well performed, and the contract fully and faithfully executed.

June 25. 56 *Varick street, New York.*

ELEVENTH ANNUAL REPORT OF THE BOARD OF MANAGERS OF THE NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.

(*Concluded.*)

Missionary at Large.

Since the last Annual Report, your missionary has performed the following duties: Baptisms, adults 11, infants 71; Marriages 19; Funerals 47; Distributed 500 Tracts, 90 Prayer Books, and 25 Bibles. Received in charities $759 50, and several old and new garments. These charities have been distributed with due care among 220 families. By the faithful co-operation of Superintendents and Teachers with the missionary, 540 children of the poor have been brought into the three Sunday Schools of this department of the City Mission. Of these children, about 250 are in regular attendance.

On the purchase of the Third Mission Church, the Missionary at Large was transferred to the Mission Church of the Holy Evangelists. In this station he finds 86 Communicants; 45 Sunday School Scholars; 90 Weekly (infant) Scholars; and in both Schools 15 Teachers. The Schools under his care, as Missionary at Large, have been merged in that connected with the Church of St. Matthew.

BENJAMIN EVANS.

Mission Church of St. Matthew, Christopher Street.

In presenting a report from a church which has been open for divine service less than two months, little of course can be either said or expected. In the present instance, however, the prospects are such as to warrant the most pleasing anticipations of its future strength and usefulness.

St. Matthew's Church was consecrated to the service of GOD on the 15th day of March last; since which, it has been open for public worship three times every Sunday, and on the evening of Thursday, in each week.

The first communion was administered on Easter day to more than 50 persons; 40 of whom have expressed their wish to be regularly attached to the station. Two infants have been baptized; 2 persons confirmed in St. Luke's Church; 1 couple married; and one funeral attended. The number of persons attending divine worship has always been larger than might have been expected, and continues to increase. And on Sunday evenings, as this is the only church open in this part of the city, the body of the church is well filled.

It is too early yet to say any thing of the pecuniary capabilities of the congregation. But the expectation is cherished, that with a little nursing aid for a few months, it will be able to meet its own incidental expenses.

There is a Sunday school, of about 70 scholars and 12 teachers, organized and in pleasing operation. About 50 of these, and some of the teachers, composed the school lately in charge of the Missionary at Large, in Factory street, from whence it was transferred, with the books, &c., belonging to the Society; as also those lately used by the school in Spring street, also under the Missionary at Large.

So far as I can judge, the field here appears white unto the harvest; and daily observation only tends to show your missionary the immense scope there is for useful labor, and what blessed results must inevitably follow its faithful prosecution. To this, he now has every encouragement; and with the aid of GOD determines to spend and be spent in carrying out the good objects contemplated by the Society, as far as in him lies.

JESSE POUND.

Such are the statements which our *faithful* missionaries have rendered of their labors during the last year. For the good that has been accomplished through their instrumentality, the Board would offer their devout acknowledgments to the GOD of heaven; and resting upon the gracious promises of the presence of CHRIST with his Church, and of the guiding, strengthening, and hallowing influences of the Holy Spirit, they would look forward with hope and confidence to the future.

The Board earnestly trust that no one will receive the impression, that the legacies which have been noticed in this report, render present benefactions to our treasury any the less necessary. The truth is, that the purchase of the church in Christopher street, *adds at once* to the expenditures of the Board, inasmuch as a missionary must be sustained therein. It is one *added* to our churches, not a *substitute* for one of our former ones. The Mission Church of the Evangelists will continue open as heretofore, until the Board are able to remove the station to a more eligible point. The late Missionary at Large, the Rev. Mr. Evans, is now in charge of the same; and although the Board have not as yet appointed another laborer to his former field, they may feel themselves called upon to do so in a short time. The legacy of Mr. Otis has been added to the permanent fund. The need, then, of *immediate contributions* is not lessened by these liberal benefactions. Far from it. From the report of the treasurer, it appears that he needs the sum of $1,200, to meet the payments of the present year; and it is estimated that our receipts next year will fall far short of our wants, unless we receive additional subscriptions and donations. The Board, then, look to their brethren for prompt, liberal, and continued aid.

But what shall we say when we look at the wide field of labors open before this Society in this large and constantly increasing city? It is painful to contrast the position of the Church in this metropolis with that which it ought to hold. It is painful to witness her retrograde course in this mighty centre of population and influence. We say *retrograde* course, and so it is. True, we have this night heard of a new Mission Church. True, we can point to two others of a like character, which, through the agency of this Society, have been opened within ten years. True, we can point likewise to several other churches, which, in the same space of time, have been consecrated. Here, then, is indeed *apparent increase.* But think for a moment with what a mighty tide population has been pouring in all this while. Within ten years *one hundred and ten thousand* have been added to the population of New York. During this time only five new Episcopal churches have been consecrated, affording accommodations to not more than four thousand persons, leaving *one hundred and six thousand* souls, so far as the Church is concerned, unprovided for. What a startling fact is this! How humiliating to us as Churchmen! O how loudly and sternly does it tell of our apathy, our worldliness, our selfishness! In 1830, we had 22 churches; the various dissenting bodies around us had 72 places of worship. Now they have 163; we only 27! Is there not reason to cry, shame on Churchmen, thus to be outstripped in a work of such vital importance? The Board earnestly desire their brethren to bear this appalling fact in mind,—that in this great and wealthy city,—this early home of the Church in our land,—where there are so many favoring circumstances to her growth,—she is actually FAST, VERY FAST, GOING BEHIND THE POPULATION, and that unless vigorous efforts of a most comprehensive character are speedily made, her position will be yet more disgraceful. O for a similar spirit on the part of the citizens of the metropolis of America, to that which the inhabitants of the metropolis of England exhibited, when the Bishop of London, in the true spirit of his office, and with characteristic fearlessness, appealed to them for aid to build *fifty* new churches in that city! Of this fifty, he has already built and consecrated forty-two. When will the Churchmen of New York enable their bishop to build ten,—to build *five*,—to build ONE?

From the Banner of the Cross.

[The communication below, from the Rev. Benjamin C. C. Parker, a worthy Presbyter of Massachusetts, and son of the former bishop, contains an interesting sketch and most deserved commendation of an institution which in a quiet and unostentatious way is laying a deep foundation of future good to the Church.—*Ed. Ban.*]

TO THE EDITOR.

Rev. Sir,

The following letter was penned for a private communication, and about being put into the mail, when it occurred to me, that it might be useful to some of the persons in the vicinity for which it was intended, to peruse it through the medium of your paper.

Very truly yours, B. C. C. P.

Philadelphia, July 6, 1842.

ST. MARY'S HALL, *Burlington, N. J., July 4, 1842.*

Dear Mrs. Blake, Woodstock, Vt.

In conformity with my promise of writing after my visit to this institution, and of communicating my candid opinion of its merits and influence, I address to you this letter, having just spent four days under its roof, and minutely examined the operation of its details. I bless GOD that the Church to which we belong can claim this institution, as having been originated and carried into operation by one of its most enlightened bishops, whose means, though most ample, seem devoted to the best religious purposes. When I compare the manner in which he disposes of the wealth, of which GOD has made him steward, with that in which I have observed others, and, those too, ministers of CHRIST, while enwrapped in the cloak of selfishness, employ their means; I cannot feel regret that it has been entrusted to such hands as his,—he well and truly expresses his motives and purposes in this establishment in the prospectus he sent to me some years since, and which I sent to you by your daughter, while under my care. The plan seems most admirably carried out. It is, in fact, *a Catholic establishment in the Episcopal Church,* if I may so call any institution in our communion intended for the moral, intellectual, and spiritual culture of the females of our land. The government is altogether paternal. There is no need of a scale of merits and delinquencies, of restraints, penalties, or punishments, and there exists none; moral persuasion and a principle of love seem to command and actuate obedience. I never saw so many happy faces; so many apparently contented minds; so many industrious and interested scholars, in one establishment, pursuing in such stillness and alacrity their appropriate duties. There is not, that I can hear, a breath of complaint or a sigh of discontent among them all, with respect to their teachers or their circumstances. Their duties are regular, constant, and agreeable.

The location of the institution, retired in the extreme, at the near termination of a long avenue on the banks of the river, half a mile from the centre of the town, with a prospect of surpassing loveliness and interest, (the steamboats, vessels, and lighter barks from Philadelphia, incessantly gliding by on its placid waters, within one eighth of a mile from the front door of the Hall, which is intercepted from the edge only by the carriage path,) separated from the town by an intermediate range of summer cottages, of gentlemen of wealth belonging to Philadelphia; you find there all the beauty and loveliness of one of the finest landscapes in the world, and the interest of a busy scene, with none of the exposure of a public location. The town of Burlington on the Delaware river, is about 18 miles from Philadelphia, and communicates with the city four times a day, each way.

The expense of my daughter, Sarah Gibson's passage and my own, in one of the most elegant steamboats in which I ever travelled, from the city here, was only 6¼ cents each. In other seasons I believe it is only 25 or 50 cents, so that should your daughter come on, she had better take and pursue the whole route to Philadelphia.

I arrived here Friday, after the recitations in the afternoon were over, (the study hours and recitation duties occupy from half past 8 A. M., till 5 P. M., with two and a half hours for dinner and recess,) I was invited to join the circle at tea. Sixty-one persons, including nine instructresses, instructors, and members of the household, sat down with us. All seemed to reach their places with the decorum of the drawing room, without the least monition or other warning than three strokes of the bell. A solemn silence then prevailed. Grace was said by the excellent Principal. The female instructors, headed each end and angle of the table that was unoccupied by the matron, Mrs. Germain, the admirable wife of the principal, who poured out tea. No boisterous mirth or even loud talking was heard. The deportment of every young lady, seemed that of the gentleness and sweetness of her sex, tempered by the affability of good breeding, and the buoyancy of the spirit of her age; I was, indeed, most charmed with this scene, for there is not the least restriction in the matter. It is a conventional habit, and the decorum of polished young ladies, that dictate it. I have known institutions, in which a smile or a laugh, by a most unhappy system of espionage, has been made the subject of severe reprehension. Here was none of that misjudged and deleterious restraint; you saw rather the ease of good manners with the affability they dictate. The instructresses, I thought I could perceive, were without exception regarded and treated as beloved elder sisters. The meal being ended, after thanks were returned, in which I could hear almost every one respond softly, amen, all dispersed, without noise, without indecorous haste, without seeming like persons just set at liberty. There was now to be another recess until half past 8 o'clock in the evening. Some, I observed soon after in front of the Hall, or walking on the prescribed promenade on the banks, in the bend here of this beautiful river, commanding a view both up and down; three houses beyond the Hall in one direction, and on the boundaries of the bishop's house and lawns on the other.

At half past 8 o'clock, all again assembled as in the morning, in their places in the chapel for prayers. The whole daily evening service of our Church was now performed by the Principal in the surplice and with the black scarf of the sanctuary. It was truly a religious service. In the most decorous congregation of our cities, I have never seen more solemnity and apparent devotion. Every young lady was on her knees, at her desk during the prayers. The two chapters of the Bible for the day were read, the chants were all sung most delightfully, accompanied or rather led by one of the instructresses, an accomplished female educated in England, on the organ, and every gentle voice was distinctly heard in the responses: there seemed no fatigue—no listlessness—no weariness. After the benediction, all came up to the Principal, and bid him good night, and as they passed each one kissed the female teachers, and instantly with them retired to their dormitories. One quarter of an hour, I was told, is allowed at this time for private religious exercises, and then the lights in the building where all have now retired, are extinguished. After this moment I perceived that the silence of midnight prevailed in the whole dwelling, until five the next morning. The morning bell then rang. Half an hour is allowed for dressing and devotion, and at 6 o'clock precisely, at three strokes of the bell, every member of the household in three minutes was seen in her appropriate place, in the chapel; assembling without noise, without haste, without the unbecoming confusion of a hurried step. The whole regular daily morning service, as is usual, without the litany on three days, and on Wednesday and Friday with it, was then performed. It lasts from a half to three quarters of an hour, and includes singing and chants. The two chapters in the Bible appointed for the day, with the Epistle and Gospel, on the holidays, close the exercises, and in ten minutes all are assembled at the breakfast table.

Again is presented a scene of surpassing interest. Sixty persons are at table, and conversation and intercourse are entirely unrestricted, and yet, scarcely do you hear a loud word. All, after rising, seem to be flocking round the female instructresses, (Mrs. Germain, or Mrs. Bishop the matron, both of which ladies appear to be much beloved,) to bid them good morning, and then to disperse until school begins. The intercourse with every one is truly that of a lovely and united family. On Sunday evenings, I am told, the bishop comes in and lectures familiarly on the duties of the Christian and domestic life. His object is, to rear these females up for Christian mothers, and Christian daughters, who may be as polished corners in the temple.

The Rev. Mr. Germain, who has the entire control of the institution, I consider as most admirably adapted to his station. All love, respect, and esteem him. His disapprobation is the greatest punishment that is known within these walls. An unruly, or disobedient, or ill bred child, seems soon overawed or influenced by the prevailing atmosphere which she breathes.

The young ladies never go into the town without being in the company of one of the female instructors, whose society seems quite as desirable as that of their companions. No clannish spirit, no separate interest, no jarring passion, seems here to prevail; all that I observed, was harmony, happiness, peace, and love. There is a certain something which pervades the whole community, and binds them together in affection and interest,—I cannot explain it, I cannot understand it, unless it is the hallowed influence of those religious services which so often unite them together on their knees, around the throne of GOD. It is truly a house of devotion and prayer, as well as a seminary for intellectual improvement. I do not think the churches in general, and the members of our communion, have ever seen more exemplified the hallowed power of a Christian seminary over the heart. The government that of love, the instruction that of the soundest wisdom and philosophy, and the intercourse of all the young ladies is that of refinement and affection. Indeed, my dear Madam, I can hardly express to you my admiration of the working of the whole machinery of the institution. The young ladies are all at liberty, while I am writing this; and but for your eyes in beholding the sprightly, but decorous movements of contentment and happiness, you could scarcely realize there were ten persons under this roof. Some are at work with the needle in the hall, some reading in the library, some drawing, at their desks in the school, some practising music, some at study for to-morrow's recitation, and some walking on the banks in front of the Hall in the shade of the beautiful trees that skirt them. There is as much dignity and sweetness in the manners of the principal, the matron, Mrs. Germain, and the instructresses, as I have ever seen combined in so many persons in an institution like this; and I am told by the bishop, I see them in their every day habit, and that he could not wish to change one of them for a better. I am persuaded if the excellent influence of this institution were extensively known, it would be most highly prized. There is such an incessant round of agreeable occupation, that not one could I find who seemed wearied or discontented. The institution is much changed for the better, I am told, since Miss Clapp was here. The bishop said it was then new, and all were inexperienced in its management. I find my brethren in the ministry who have been here, express themselves delighted, and are determined to extend its influence. There is a most valuable and tolerably extensive selected library, constantly open to all the members of the house. A sweet little girl has just come up to me, and asked me in a most interesting manner while I am writing, "May we play in the next room, (the folding doors of which were open,) if we don't make a noise?" So much of well bred civility seems to pervade the minds even of the youngest children.

I find at the institution pupils from almost every State in the Union, and all of them from families of the highest respectability. The government, Mr. Germain tells me, is so easy, that it gives him but little trouble; indeed, every pupil, and there are many here from 12 to 20 years of age, seem happy, and the whole community a Christian family, without a particle of cant in expressions, and I trust and most firmly believe, with a great deal of religious principle in practice. I regard our daughter Sarah as a favored child indeed, in being received here. I shall leave her, wayward as she has been and I fear still is, without a feeling of solicitude, for a year, having the fullest confidence, that if she is sick, she will be watched over and provided for by Mrs. Germain, the matron, and the affectionate solicitude of Mrs. Doane, who I hear every day inquiring of each one's welfare, as well as she could be by her mother, and that the prevailing spirit, manners, and habits, by which she is surrounded, will improve her intellect, her temper, and her heart.

Most truly and faithfully, with much gratitude, your obliged friend. B. C. C. PARKER.

I had almost forgotten to mention that all the young ladies have access to the bishop's beautiful garden, house, and lawns, and that his wife, one of the most accomplished women of the age, seems as much interested in the institution as if she were its head, and a mother to every child.—Please show this letter to my friends Mr. Norman Williams, and Mr. Brown, for perusal. I shall hope to be in Boston in ten days.

Sir Robert Peel, Premier of England.—The Dublin Statesman gives the following interesting anecdote of this distinguished individual, as derived from an authentic source and entitled to confidence. It is delightful to record such indications of dependence on the Giver of all grace and strength, in one of the most eminent statesmen of the age.

A certain distinguished Irish law functionary, who is on the most intimate terms with Sir Robert Peel, calling upon him one day, (some months ago) made his way into Sir Robert's study, without being announced. Seeing the Premier on his knees, he stood still for a moment, and then as noiselessly as he could retreated into the outer apartment. After a short period had elapsed, Sir Robert Peel joined him, and conscious that he had been discovered, remarked—"You were, perhaps, surprised to find me at prayer; but the truth is, dear ——, I find that in reality the whole weight of the affairs of this people is laid upon my shoulders, which are too weak to sustain it. I have, therefore, been to the only source of strength for help, and I find it continually requisite, and only to be obtained there."

HAPPINESS does not so much consist in having much to enjoy, as in the faculty to enjoy a life. He who cannot be happy without taking great pains, will always find his pains greater than his happiness. It is a beautiful thought of Addison's, that one man often takes more pleasure in the contemplation of a fine estate, than another does in the possession. The former derives much pleasure from the estate, without being burdened with the care of possession; the latter, burdened with the care of possession, derives little pleasure from the estate. The one finds an estate in the beauties; the other finds no beauties in the estate. The possession of enjoyment is better than the enjoyment of possession.

Pray heartily for the success of others, who perform the same service that thou art engaged in. And rejoice in whatsoever good is done by them, as in what is done by thyself, and own it before men.

JUST PUBLISHED,

BY C. WELLS, 56 GOLD-STREET, NEW YORK,

And for sale by the Booksellers generally,

THE NATURALIST'S LIBRARY:

CONTAINING Scientific and Popular Descriptions of Man, Quadrupeds, Birds, Fishes, Reptiles, and Insects; compiled from the works of Cuvier Griffith, Richardson, Geoffroy, Lacepede, Buffon, Goldsmith, Shaw, Montague, Wilson, Lewis and Clarke, Audubon, and other writers on Natural History—arranged according to the classification of Stark,

With 480 Engravings,

In one Volume—Octavo—880 pages.

The study of Natural History has become so extensive as to call for a multiplication of books upon the subject. A few years ago the translation of Buffon, which appeared under the title of "Goldsmith's Animated Nature," was almost the only work in popular use. Even when its utter want of accuracy and adaptation to the improved state of science was generally known, it still continued to be reprinted, and was probably the instrument of disseminating nearly as much error as truth.

But within a short period, several excellent works have appeared in Europe, combining, in a good degree, popular and pleasing descriptions of animals, with scientific accuracy. In the present volume, an attempt has been made to compile from these a more complete and comprehensive body of popular and scientific Zoology than has heretofore appeared, in any form accessible to common readers.

This work is arranged according to the classification of Stark, which is based upon that of Cuvier. Although it embraces scientific names and descriptions, yet these are made to occupy as little compass as possible, and are placed at the foot of pages in the form of notes. The subject of Zoology is one of great utility, and should be extensively read. The grand object has been to render the work acceptable to general readers, by devoting a large portion of it to lively and entertaining sketches of the habits and instincts of animals; and a large number of books of travels, have been turned over in search of their illustrative traits.

This work contains the latest discoveries down to the year 1841; is printed on fine paper, and will be sold for $3 in cloth, and $3 25 in substantial sheep binding, which is a lower price than that of any work of similar size and cost, ever published in the United States. June 4—3m

---

TO CLERGYMEN, STUDENTS, &c.

BARTLETT & WELFORD,

Booksellers and Importers, 209 Broadway,

BEG to draw the attention of gentlemen purchasing Books to their large and valuable assortment of English Theological Books, including a great variety of the most important works by Episcopalian Divines, and which are now for sale by them at prices much below those generally asked for the same Books. Among their present stock are recent editions of—

I. Bishop Beveridge's whole works, by Rev. J. H. Horne, 9 vols. 8vo.
II. Burnet's History of the Reformation, new and cheap edition, 2 vols. royal 8vo.
III. Bingham's Origines Ecclesiasticæ, new and improved edition, by the Rev. J. R. Pitman, 9 vols.
IV. Bishop Bull's whole works, Clarendon Press edition, by Dr. Burton, 8 vols. 8vo.
V. Dr. Burton's Theological Works, 5 vols. 8vo.
VI. Brown's Sermons and Expository Treatises, 2 vols. 8vo.
VII. Dr. Bragg's works on the Parables, &c. Clarendon Press. 5 vols. 8vo.
VIII. Dean Comber's Companion to the Temple, and other works, new edition, 7 vols. 8vo.
IX. Chillingworth's whole works, Life, &c. 1 vol. 8vo
X. Archbishop Cranmer's Remains, edited by Rev. H. Jenkyn, 4 vols. 8vo.
XI. Fuller's Church History of Britain, and other works, 8 vols. 8vo.
XII. Hooker's Works, edited by Rev. J. Keble, 3 vols. 8vo.
XIII. Bishop Hopkins' whole works, new and cheap edition in 1 vol. 8vo.
XIV. Bishop Ward's complete works, 8 vols. 8vo.
XV. Rev. Wm. Jones (of Nayland) Theological works, 6 vols. 8vo.
XVI. Jones on the Canon of the New Testament, 3 vols. 8vo.
Lightfoot's complete works, 13 vols. 8vo.
XVII. Rev. Charles Leslie's Theological Works, 7 vols. 8vo. Oxford.
XVIII. Dr. Nathaniel Lardner's Works, 1 vol. 8vo.
XIX. Library of the Fathers, 6 vols. 8vo.
Palmer's Origines Liturgicæ, or Antiquities of the English Ritual, 4 vols. 8vo.
XX. Patrick, Lowth, Arnald, & Whitby's Commentary, 4 vols royal 8vo.
XXI. Kendrick's Works, by Hughes, 5 vols. 8vo.
XXII. Strype's Annals of the Reformation, and Ecclesiastical Memorials, 13 vols 8vo.
XXIII. Rev. Philip Shelton's Works, 6 vols. 8vo.
XXIV. Archbishop Secker's whole works, 6 vols 8vo.
XXV. Tyndal and Frith, the writings of, 3 vols. 8vo.
XXVI. Bishop Van Mildert's Works, 6 vols. 8vo.
XXVII. Warburton's Works, edited by Hurd, 12 vols. 8vo.
XXVIII. Wall's History of Infant Baptism, 4 vols. 8vo

And a great variety of other equally valuable Books, both ancient and modern—their Antiquarian Department being very rich in rare and curious standard works in Theology, History, and General Literature. Catalogues furnished. July 2.

LOUD'S ORGAN STUDY.

A SUPPLY of the above valuable work just received and for sale at this office.
April 2.

THE CHURCH CHOIR,

BY REV. MR. MUENCHER.

PART *Second* of the above work, bound separate, containing a valuable collection of *Chants*. Just received and for sale at this office.
November 6.

TRACTS FOR THE TIMES.

TRACTS for the Times, by members of the University of Oxford, 2 vols. 8vo.—in cloth.
For sale by M. P. MUSSEY,
June 11. 37 Gold street.

TRACTS FOR THE TIMES.

NO. 90.

JUST published, and for sale at this office, pp. 86 at price 37½ cents, or three copies for $1. Orders enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.
J. A. SPARKS, 111 Nassau street
June 26.

ORGAN MANUFACTORY.

THE subscriber informs his friends and the public, that his manufactory has been rebuilt upon its former site, and is now in full operation. He begs leave respectfully to solicit the patronage of congregations or individuals wanting organs, assuring them that their orders shall be executed in the best possible manner. HENRY ERBEN.
April 9—tf

BRAMHALL'S WORKS.

THE Works of the most Reverend Father in God, John Bramhall, D. D., sometime Lord Archbishop of Armagh. With a Life of the Author, and a Collection of his Letters. Vol. 1. 8vo. portrait.
Bull on Justification. Harmonia Apostolica; or two Dissertations on the Doctrine of St. James and St. Paul on Justification, by the Rt. Rev. Geo. Bull, D. D., sometime Lord Bishop of St. David's. 1 vol. 8vo
8th vol. of the Library of the Fathers. Select Treatises of S. Athanasius, in Controversy with the Arians translated with Notes and Indices. 1 vol. 8vo.
Improved Pollyglott Bible, valuable to Sunday School teachers and others. Beautifully printed 18mo. on fine thin paper, with a centre column of References, Notes, &c., on an entirely original construction combining beauty of appearance with facility of references; and accompanied by a series of maps, neatly engraved and colored. The References amount in number to about 50,000. A useful series of Tables have been added, as well as a brief History connecting the narrative portions of the Old and New Testaments.

WILEY & PUTNAM,
Booksellers, Publishers, and Importers,
161 Broadway.

Who have recently published

Archbishop Whately's Essays on Church Government.
Mrs. Southey's Chapters on Churchyards.
Berrow's Account of the Gypsies of Spain.
Athanasion and other Poems, by the author of "Christian Ballads."
Nordheimer's Hebrew Concordance. No. 1.
The Sermons and Remains of Benj. D Winslow.
Burton's History of the Christian Church.
Dr. Turner's Companion to the Book of Genesis.
A Catalogue of Theological works for sale by W. & P. June 11

FOR SALE BY

THE GENERAL PROT. EPIS. S. S. UNION,

DEPOSITORY 20 JOHN ST.,

Either single or in quantities:

SACRED MELODIES, or HYMNS FOR YOUTH; *with appropriate selections from Scripture.* By a Lady.

THE YEAR OF THE CHURCH: Hymns and Devotional Verse for the Sundays and Holy Days of the Ecclesiastical Year With brief explanations of their origin and design. By the Rev. C. M. Butler.

THE RHODE ISLAND COTTAGE; a Gift for the Children of Sorrow. By a Presbyter of the Church.

THE SUNDAY SCHOOL TEACHER'S COMPANION, containing extracts from various authors, arranged under appropriate heads, affording useful hints to those who are employed in the religious instruction of the young.

Orders from abroad may be addressed to
DANIEL DANA, Jr., Agent,
June 11. Church Depository, 20 John st.

J. A. SPARKS,

No. 111 NASSAU-STREET, NEW YORK,

BEGS leave to offer his services to Clergymen and others at a distance from the New York Book Market, to purchase Books for them on the most reasonable terms, and to forward them, as may be directed, to any part of the United States, or Canada.

Orders enclosing Cash for any book in this market, or for Sunday School Libraries, will be promptly attended to.

He begs leave to refer on this subject to the Right Rev. the Bishop of New York, the Right Rev. Bishop Chase of Illinois; the Rev. Messrs. D. S. Lewis, St. Francisville, La.; W. D. Cairns, Columbus, Ga.; J. A. M'Kenney, Cambridge, Md.; Rev. Dr. Seabury, New York; C. N. S. Rowland, and Cornelius Oakley, Esqs., New York; Rev. W. F. Walker, Saratoga Springs, N. Y.; and Rev. Dr. Chase, of Bellows' Falls, Vt. June 27.

PLAIN SERMONS.

JAMES A. SPARKS, 111 NASSAU-STREET,

BEGS leave to announce that he has purchased of Messrs. J. & H. G. Langley their interest in the "Plain Sermons by Contributors to the Tracts for the Times," and that he has JUST PUBLISHED a second edition of this valuable work, in 2 vols. The following is from the Bishop of New York:

RECOMMENDATION.

"These volumes of '*Plain Sermons*' appear to me to be admirably adapted to the conveying of religious instruction on the sound principles of the Gospel, and are therefore recommended to the members of my diocese, for private and family reading. I also hereby authorize the public reading of them, together with such others as I may from time to time appoint, by lay-readers within said diocese.

BENJAMIN T. ONDERDONK,
Bishop of the Diocese of New York.
New York, June 14, 1841. April 30—tf

THE PROTESTANT EPISCOPAL TRACT SOCIETY

HAVE just published Ascension Day Tracts of 10 pages; the Mother of St. Augustine, 22, and a Classical Catalogue of all their Tracts. July 2.

UNIVERSITY GRAMMAR SCHOOL,

IN the first story of the University Building, in Washington Square.

The School receives Boys who have learned the alphabet, and carries them through a regular course of education for the Freshman Class of any College, or for any branch of business. Together with the usual branches of English study, the Mathematics, the Greek, Latin and French Languages are pursued. Other modern languages are taught whenever a class of four pupils can be formed.

The present quarter began on Thursday, the 19th of November. Pupils who are to enter this season should make early application to the Rector, No. 1 University Buildings, or at the bookstore of Bartlett & Welford, Astor House, where circulars can be obtained.
December 5—tf.

IMPORTATION OF FOREIGN BOOKS.

ORDERS from Public Institutions, Colleges, and Literary men, for the importation of EUROPEAN BOOKS, are respectfully solicited by the subscriber, who has made arrangements in Paris and London for their despatch by the steam ships.

Orders for single copies will receive the same attention as larger quantities

Returns may be relied on in forty days from the time the order is given.

The subscriber's commission is 10 per cent on the cost of importation. WEARE C. LITTLE,
Importer of Foreign Books, Albany.
April 23, 1842—3m.

JUST PUBLISHED, BY J. A. SPARKS,

111 *Nassau street,*

A TREATISE ON BAPTISM,

BY the late Rev. Alexander Hay, of Virginia; with letters commendatory from the Rt. Rev. Bishop Chase, and the Rev. Dr. Shelton, and a sketch of the life of the author by the Rev. C. Dresser.

As an unanswerable treatise in favor of Infant Baptism, this work cannot fail to be read with profit by Presbyterians and Methodists as well as Churchmen. It is clear, concise, and convincing, and treats the subject in a kind and Christian spirit. It will contain about 150 pages; and in order to give it a general circulation, will be sold as low as possible. A part of the edition will be bound in paper cover so as to be sent by mail to any part of the country.
April 23, 1842.

☞ JOHN MORISON, Sexton in the Parish of Trinity Church, and Undertaker, having been appointed by the Corporation of Trinity Church, Superintendent of Funerals and Interments in the ground belonging to them, all applications for interments in their ground must be made to him from 9 A. M. to 3 P. M. at the Trinity Church Vestry Office, corner of Fulton and Church sts, and at other hours at his house, No. 17 Clarkson st, near Hudson st. He will find all articles requisite for funerals on reasonable terms, and give punctual attendance. Dec 11—yly

---

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.
T. D. GILLESPIE, 552 Pearl street,
June 19. tf near Broadway.

To the Episcopal Clergy in the United States.

BOOK FOR EVERY FAMILY.

THE FAMILY PRAYER BOOK,

OR

THE BOOK OF COMMON PRAYER,

And Administration of the Sacraments, and other Rites and Ceremonies of the Church, according to the use of the Protestant Episcopal Church of the United States of America; accompanied by a General Commentary, Historical, Explanatory, Doctrinal and Practical.

BY THOS. CHURCH BROWNELL, D. D. LL. D.,
Bishop of the Diocese of Connecticut.

Price of the work.

Turkey Morocco, extra gilt,	$8 00
English calf, extra gilt,	7 25
Black Roan, gilt edged,	6 00
Black Roan, marble edged,	5 50
Philadelphia sheep, library style,	5 00

About five hundred copies were subscribed for in New York and Brooklyn; and so favorably was the work received, that there has been a constant demand for it ever since made known to the public. One of the subscribers in Brooklyn has called and taken three additional copies for his friends. A subscriber in New York called before Christmas and ordered three copies in extra gilt binding to be given to friends as Christmas presents. And another one called and obtained a copy in extra gilt Turkey morocco, to be sent to the lady of the Rev. Mr. Hill, missionary in Greece, as the most appropriate and beautiful present he could make. These cases are samples of other similar ones.

But the most liberal patronage for the work has come from distant places—from Boston, Philadelphia and Baltimore. A single country clergyman of Connecticut has circulated in his own neighborhood, 100 copies. For one of our new parishes at the south—Mobile—the rector first ordered eighteen copies; and these were so readily disposed of, he ordered twenty-five more; and a single clergyman of Virginia has taken two hundred copies.

Two editions of the above work, one thousand copies each, have been sold in less than eight months, and a third edition is now just issued from the press—Orders from the Reverend Clergy, and from Episcopalians generally, are solicited for it; and for school books of established reputation, and for a good assortment of miscellaneous books, by
ALEXANDER V. BLAKE,
March 12. 54 Gold street, New York.

PUBLISHED, AND FOR SALE BY THE

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION,

DEPOSITORY, No. 20 JOHN STREET, NEW YORK.

BOOKS OF INSTRUCTION.

Union Primer, per hundred,		$4 00
Prot Epis S S Books, No. 1, per hundred,		1 75
" " " 2,	"	2 00
" " " 3,	"	2 75
" " " 4,	"	5 50
Questions on the S S Books,	"	6 50
First Truths,		3 00
Catechism No. 1, (Scripture Catechism,)	"	1 75
Catechism No. 2, (Catechism broken into short questions and answers,)	"	3 00
Catechism No. 3, (Catechism enlarged, by Bish Hobart,) stiff covers,	"	12 50
Catechism No. 4, (by Cuming,)	"	6 00
Lloyd's Catechism on the Evidences of the Bible,	"	4 00
Church Catechism,	"	1 50
Manual of Short Prayers for Children,		2 75
Duty to God,		0 50
Church Primer,	"	1 75
Sunday-school office of devotion,	"	3 00
Sunday-school Psalms and Hymns,		8 00
Sunday School Liturgy and Psalms and Hymns, stiff covers,		12 50
Harmony of the Creeds,		3 00
Questions on the Book of Common Prayer,		3 00
Collects from the Prayer Book,	"	3 00
Questions on the Collects, stiff covers,		12 50
Catechism on the Collects,		36 00
Epistles and Gospels from the Prayer Book,		10 00
Questions on the Epistles and Gospels, 2 parts in one, stiff covers,		12 50
Bible Companion, 2 vols.,	"	60 00
Quest. on St. Matthew, part 1, stiff covers,		12 50
" " " 2,	"	12 50
" " " 3,	"	12 50
" The Acts, 1,	"	12 50
" " 2,	"	12 50
" " 3.	"	8 00

A discount of 25 per cent. from the above prices is allowed to Sunday-schools auxiliary to the Union.

LIBRARY BOOKS.

The PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY 71 vols. 18mo.—nett price 20 cents each.

The JUVENILE LIBRARY, 6 vols. 32mo.—nett price 15 cents each.

Address all orders for Books, and all remittances, to
DANIEL DANA, Jr., Agent.
Union Depository, 28 Ann st
New York, April 23, 1842.

THE CHURCHMAN,

EDITED BY

THE REV. SAMUEL SEABURY, D. D.,

And under the General Direction and Supervision of THE BISHOP OF THE DIOCESE OF NEW YORK, of whom it is the Official Organ of Communication with his Diocese.

It is published every Saturday for the proprietors, by
JAMES A. SPARKS,
111 Nassau-street, New York, *up stairs.*

Its object is to disseminate religious intelligence, elucidate Christian doctrine, and explain and enforce the principles and precepts of evangelical piety.

For the proper and more effectual accomplishment of these objects, it is, as it ever has been, since its establishment in 1831, devoted to the interests, in every department, of the Protestant Episcopal Church; and to this end sets forth, elucidates, and when necessary defends, those principles and that policy, which have ever characterized the Diocese of New York, and by the divine blessing on which that Diocese has been enabled to maintain so much efficiency in promoting

"THE UNITED INTERESTS OF THE GOSPEL AND THE CHURCH."

Communications intended for insertion should be addressed to the *Editor,* and letters on business to the *Publisher.*

TERMS. *Three dollars* per annum, payable in advance. No subscription received for less than six months; and none discontinued until arrearages are paid.

AGENTS.

Rev. Charles Burroughs, D. D.	Portsmouth,	N. H.
George M. Marsh,		
Charles Stimpson, jun.	Boston,	Mass.
Samuel R. Slack,	East Cambridge,	"
Charles Burnett, jr.	Providence,	R. I
David Le Favour,	Pawtucket,	"
Joseph Wait,	Burlington	Vt.
G. G Smith,	St. Albans,	"
Rev. Josiah Perry,	Brandon,	"
Frederick Sill,	Middletown	Con
Sidney Babcock,	New Haven,	"
Jared Hurlbut,	Hartford,	"
Joseph C. Sistare,	New London,	"
W. C. Little, Esq.	Albany,	N. Y
Stephen P. Nash, Esq.	Saratoga Springs,	"
A. A. Van Voorst,	Schenectady,	"
Young & Hart,	Troy,	"
Alexander Walsh, Esq	Lansingburgh,	"
David C. Neefus, P. O	Hudson,	"
William Purdy,	Newburgh,	"
Thomas C. Miller,	Auburn,	"
Isaiah Tiffany,	Utica,	"
S. Barnard,	Buffalo,	"
F. T. Parsons,	Goshen,	"
J. F. Hutchinson, Esq. P. M.	Watertown,	"
R. S. H. George, Bookseller, 26 South Fifth street,	Philadelphia	
H. J. Terry, Esq.,	Newcastle,	Del.
D. Brunner,	Baltimore,	Md.
J. Biscoe, Post Office,	Chaptico,	"
Wm. W. Johnston, Esq., P. M.	Princess Ann,	"
Bell & Entwistle,	Alexandria,	D. C
Thomas R. Hampton,	Washington City,	"
George Rowland, Esq.,	Norfolk,	Va
Joseph Gill,	Richmond,	"
A. A. Brown, Esq.,	Wilmington,	N. C.
A. E. Miller,	Charleston,	S. C
Rev. E. E. Ford,	Augusta,	Ga.
Ruffin Smythe,	Randolph,	Tenn.
Solomon K. Grant,	Louisville,	Ky.
William Iucho,	Lexington,	"
Arius Nye,	Marietta,	Ohio
Lewis Handerson,	Cleveland,	"
Henry H. Hoffman, Post Office,	Quincy,	Ill.
P. E. Demill, Esq.	Jackson,	Michigan.
David H. Armstrong,	St. Louis,	Mo.
H. V. Raymond,	Mobile,	Ala.
Brevoort Butler,	Natchez,	Miss.